

The **CHRISTIAN CENTURY,** *A Journal of Religion*



The 16 Million

An Editorial

Protecting the Unemployed

By Carl Knudsen

The Borderland of Prejudice

By Everett R. Clinchy

The Myth of the Lost Tribes

Book Review by Herbert L. Willett

Fifteen Cents a Copy — May 14, 1930 — Four Dollars a Year

MAY 13 1930

The CHRISTIAN CENTURY

May 14, 1930

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Entered as second-class matter February 28, 1902, at Chicago Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Reader's Guide to Periodical Literature generally found in the larger public libraries.

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The Office Notebook

The bill for control of the radio, just offered to the senate by the committee of which Senator Couzens is chairman, is one of the most important pieces of legislation to come up for passage in years. In effect, it throws the whole radio broadcasting business into the melting pot again. Where, many think, it ought to go. Better keep a close eye on this bill. If it passes, there may be a chance for a better brand of religion over the air. The amount of "freak" religion broadcast recently has seemed to break all records.

Speaking of radio, one of the editors was quite puffed up last week when he was invited to make one of the inaugural speeches over Chicago's first commercial television. Then he forgot all about the date! Put that down among "great moments of history that didn't quite come off."

Just to save this office postage and time, let it be said here publicly that:

Yes, Sherwood Eddy is conducting another seminar in Europe this summer. Yes, there are requirements for admission. Yes, a part of the seminar will visit Russia. Yes, it is the best thing of the kind so far as we know. And if you want to know any more about it, write Mr. Eddy direct. He may be reached at 347 Madison avenue, New York city.

While we are at it, we might add to the above that Hubert Herring is taking another of his seminars to Mexico, and complete information is obtainable from him at 112 East 19th street, New York city.

Two Chicago newspapers made front-page feature stories, one day last week, out of the efforts of a bird to escape from the courtyard of a skyscraper. It's cheering to discover that Americans still have enough sentiment to respond to a story of that kind. But when you compare this treatment of the troubles of the bird with the newspapers' comparative silence on the state of the thousands of men who are out of work, you wonder whether we have sentiment, or are merely sentimentalists.

The introduction of "master lessons" into the Cleveland schools suggests to Dr. John R. Scotford that soon there may be "master sermons" broadcast to churches. Something of that sort is going on in New York now. Dr. Fosdick preaches every Sunday morning in a Jewish synagogue, while a large congregation gathers in one of the completed portions of his new Riverside church. A loud-speaker keeps the two services synchronized, even to the taking up of the collection. And the people who attend the radio service say that they feel no lack of the spirit of worship.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, MAY 14, 1930

NUMBER 20

EDITORIAL

WHAT was probably inevitable has come to pass in India. Mahatma Gandhi has been placed in jail. British authorities are making his incarceration as comfortable as possible, but incarcerated he is. Under the terms of a regulation more than a hundred years old,

Mahatma Gandhi Arrested
he will be held in jail "during the government's pleasure." There will be no trial, and hence no chance for a recurrence of the remarkable scene which took place after Gandhi's former arrest when the judge, in passing sentence, felt under the necessity of giving public testimony to the greatness of the mahatma's character. Press dispatches emphasize the deftness with which the arrest was made. There is evident, however, a strong undercurrent of uneasiness as to what the ensuing developments will be. The official communiques predict a rapid subsidence of the civil disobedience movement, but such news as is coming through from India—where a strict censorship has been clamped on the press—does not indicate that the movement is losing its force. On the contrary, many Indians predict that the imprisonment of Gandhi will be sufficient to bring many hitherto hesitant groups into the nationalist ranks.

Putting Gandhi's Teachings To the Final Test

BY imprisoning Gandhi, the British government makes its decisive cast with fate. The official communique in which the government of Bombay announced the action spoke of the civil disobedience movement as having escaped from the control of Gandhi and fallen into a campaign of violence. Some violence there undoubtedly has been. In this it is probably unfair to include the trouble in Peshawar, which seems to have been of an unusually grave nature, involving the resignation of several important army and civil officials. But this was more trouble with the semi-lawless hill tribes than a legitimate part of the Gandhi movement. All things considered, the

amount of violence connected with the Gandhi movement up to date has been surprisingly small. Now the question is whether, with Gandhi in jail, where he cannot continue to exert a direct influence on his followers, those followers will be content with nothing more than non-violent non-cooperation. Can the Gandhi message continue to control the mass of the nationalists, now that the messenger himself is removed from the scene? If it can, if somewhere in the neighborhood of a hundred million people can be induced to continue a full program of civil disobedience and non-cooperation without ever resorting to attack, the British authorities will find themselves with an immensely difficult problem on their hands. It may prove a problem too difficult to be solved except by the granting of Indian aspirations. But if—as is much more likely—the hotheads prevail, and the movement slips into general rioting and bloodshed, Britain will find the problem much simpler, although horrifying in the human suffering which its handling will entail. This is an ominous hour in the east.

The Attack on the Federal Council Opens

IN its issue of April 23 The Christian Century prophesied that reactionary interests were about to launch another attack on the Federal council of churches. It was said that these interests are "determined to punish it (the council) for its efforts in behalf of prohibition, world peace, and industrial justice." The first gun of this attack has come even sooner than was anticipated, and in a particularly offensive form. In its April bulletin the Employing Printers' Association of America—which describes itself in parentheses as "American plan independent shop," or, in other words, the organization that is out to put the printing trades on a non-union basis—openly calls on business men to stop giving to their church budgets until the churches with which they are identified withdraw from the Federal council. And this simply because the council's research department has made a study of the use of injunctions in labor

disputes! The bulletin admits that this study is specifically labeled as "not put forward as proposals for political action or as a statement of policy, either for the churches or the church council." But even to make a study of such an issue is, in the eyes of the open shop organization, a "drive to cripple the courts." The attack on the council goes over the old familiar ground. Its tone is indicated by such a sentence as this: "Its persistent resistance to measures for national defense has been aptly characterized as slacker pacifism." But the core of the whole thing is in this bald threat: "Business men identified with Protestant denominations may with excellent reason make their future church contributions conditional on the refusal of further support to the Federal council of churches." Will the churches knuckle under to this sort of browbeating from big business?

Turkey Proceeds Against American Movies

A READER sends us a translation of a notice appearing in a Turkish newspaper, *Milliyet* (the Republic), of Stamboul. In this notice the government authorizes announcement that "the National Association for the Protection of Children is preparing two laws to submit to the grand assembly this year: (1) No child below the age of 18 shall be allowed to buy liquor or cigarettes; (2) No child below the age of 15 shall be allowed to attend cinemas." Laws thus introduced under government auspices are assured of enactment. In another part of the same paper it is made clear that the proposed regulations against the attendance of children at the movies are a result of the government's determination to protect young Turks against what it considers the demoralizing effects of American-made films. The situation is worth pondering. A nation that has been popularly identified with anything but a puritanical code of manners—however unjust that notion may have been—taking steps to guard its children against the moral ravages of the moving pictures exported from the missionary-sending nation of America! The "infidel" aroused to protect his children's morals against the product of the "Christian"! The demand voiced by Dr. Eastman in his articles on "The Menace of the Movies," for some sort of state department review and control of these celluloid "Ambassadors of Ill Will," receives new support from this impending action of the Turkish government.

Good Law and Good Sense

WHATEVER sanction of legality the operations of home-brew enthusiasts and the traffic in non-alcoholic "makings" for alcoholic beverages have seemed to possess has been rudely swept away by the unanimous decision of the United States supreme court in the case of the Feitler bottle company. The decision is directed, however, not against the home-

brewers themselves but against the concerns which have been reaping a harvest by purveying to them the materials and accessories of the craft. Justice Holmes, who wrote the decision in which the whole court concurred without a dissenting voice, declared that the law which prohibits the "manufacture" of alcoholic beverages has for its purpose "to suppress the entire traffic," and should therefore be "liberally construed to the end of this suppression." The decision is characteristic of the great legal mind from which it emanated. "Liberal" construction of a law does not mean a lax construction which will give it as little application as possible. It means a construction which will result in making the law effective for the purpose for which it was designed, in contrast with those hyper-technical interpretations from which flow evasions that make the law ineffective if not ridiculous. The thing to consider, says the court, is the intention of the parties. If bottles, kegs, corks, capping implements and all the rest of the home-brewer's equipment are designed primarily for the manufacture of liquor and are exposed for sale and advertised in such a way that the appeal is obviously to those who intend to use them for that purpose, the court is compelled to take cognizance of those facts. There is nothing revolutionary in such a decision. The contrary, in fact, would be revolutionary. Crimes are, in general, defined in terms which include intention. The difficulty involved in telling what went on in the mind of a defendant is often considerable, but it is a difficulty inseparable from the process of administering justice. It is no greater in this case than in any other. In fact, when a shop exhibits a window full of materials and equipment which are used for making liquor and for no other purpose, the difficulty of discovering the intention of both seller and buyer may fairly be described as negligible. This decision is good law and good sense.

Love Laughs at Bishops

A PRETTY fair argument can be constructed on either side of the case of the Rev. Julius A. Velasco, Episcopal clergyman who was tried by an ecclesiastical court in Lexington, Kentucky, on charges growing out of the fact that he had married a Catholic. Before Mr. Velasco's ordination, and as a condition precedent to it, Bishop Abbott required of him a signed statement that he would resign his orders if he married a Catholic. This promise the clergyman subsequently repudiated on the ground that the exactation of it was uncanonical and that the standing committee of the diocese, whose duty it is to pass upon applicants for ordination, had expunged it from their records. The committee charged him with "conduct unbecoming a clergyman" in breaking this promise. The court agreed with the defendant that the bishop had no right to exact such a promise, and that the committee had no right to hold the minister to a promise which it was not willing to retain as a part of its own minutes. Not guilty on the first count. The

second charge alleged violation of that part of the ordination vow in which applicants undertake to "frame and fashion your own lives and the lives of your family according to the doctrine of Christ," which it was assumed that an Episcopal clergyman could not do if his wife remained a Roman Catholic. Again the court agreed with the defendant that even a Catholic might exemplify the Christian graces. Still, it must be admitted that a Catholic wife would be a professional handicap to any Protestant minister. For an Episcopal clergyman being married by a Catholic priest there is the additional embarrassment of accepting the ministrations of one who does not recognize the validity of his orders—though that is no worse than would be the case of a Congregational minister being married by an Episcopalian clergyman. Anyway, not guilty on the second count. But Mr. Velasco was also charged with having made disrespectful remarks about his bishop in the heat of the controversy, and of this he was found guilty. The sentence was not dismissal from the ministry, as asked by the standing committee, but reprimand. This easy sentence, virtually an acquittal, has moved the bishop to resign in protest. An investigating committee will be summoned and the resignation will ultimately come before the house of bishops at its next session. It should be understood that there is no specific canon which forbids the marriage of an Episcopal clergyman to a Catholic or by a Catholic priest. The bishop is contending for his episcopal dignity; the young clergyman is standing by his wife and his right to marry as love dictates. On this issue, popular sympathy will be with the clergyman.

Did Mr. Stimson Snub The Newspapers?

SOMETHING of a tempest has been stirred up inside the newspaper world by the course followed by Mr. Stimson and the American delegation in giving out news at the London conference. Direct contacts between the American delegates and the American newspaper men assigned to cover the conference were few and far between. A professional journalist, whose employers at London were the radio interests, acted as a go-between for the transmission of formal communiques from the delegation to the press. These communiques were distinguished mainly for their meaninglessness. What the newspaper men cabled home had to be dug up on the side, and sometimes there was precious little to dig. Obviously, the method conduced to the cabling of unsubstantiated rumors. On the other hand, by means of radio, every member of the American delegation spoke directly to the public on this side of the Atlantic during the conference, and the radio reporters who broadcast transoceanic reviews of what was taking place were given every facility. On behalf of the American press, Mr. Karl A. Bickel, head of the United press, protested directly to Mr. Stimson for this discrimination, as newspaper makers have seen it, against the

newspaper. Mr. Stimson tried to disclaim any intention at discrimination, but the situation was not made any better when, on returning to Washington, the radio and talkie microphones were given a monopoly of the little ceremony in which the delegation handed the new treaty to President Hoover, while news reporters and photographers were kept at a distance until after the affair was over. It is not hard to see why the newspapers feel that two such incidents contain disquieting portents for their own future. Mr. Hoover and Mr. Stimson are taking long chances in thus dealing with the susceptibilities of the press. Yet there will be few who, knowing of the way in which the words of political leaders have been warped by passage through the press, will not sympathize with Mr. Stimson's desire to go to the people via radio.

Another Instance of America's Changing Church Life

MUCH more than the ordinary shifting of a famous preacher from one important church to another is to be read behind the announcement from Philadelphia concerning Dr. Joseph Fort Newton's transfer from St. Paul's Memorial church, Overbrook, to St. James. Dr. Newton, according to the announcement, is to become co-rector with Dr. John Mockridge of this church which, for 124 years, has been one of Philadelphia's landmarks. But behind this removal from a large and thriving suburban parish to a church in the city's heart there lies a bit of the history of contemporary church life which should not be overlooked. Dr. Newton is leaving his parish in the wealthy suburb of Overbrook in order to attempt, with Dr. Mockridge, the building of a church that will prove adequate to deal with all the varied and clamant needs of the modern city. The days when St. James was a social capital for the Philadelphia wealthy have passed, never to return. Can such a church now broaden its ministry sufficiently to attract and hold another congregation, more representative of all the elements of city life? That is the attempt to be made at St. James. Dr. Mockridge will continue as rector of the parish, being charged particularly with the responsibility for pastoral work. Dr. Newton will be the preacher; free to expend his great powers on the single task of the pulpit. Competent leadership will be provided in religious education, which will be aimed at adults as well as at children, with study classes, group conferences, lecture courses, and other elements of that general nature. The ministry of music will be exalted. Provision will be made for medical and psychiatric help. It is superfluous to predict that American churches everywhere will be watching the outcome.

Projected Revision of the American Standard Bible

IT HAS long been felt by biblical scholars that the various revised versions of the scriptures need a fresh revision in order to meet the demands of the

time. Of the three revised versions—the English, which appeared in 1881-1884, the so-called American revision of 1899, and the American Standard Bible published in 1901—the last was by all odds the most satisfactory, and has remained the accepted text for those who could not content themselves with the archaic readings of the King James version. But a large amount of work has been done on the text of the Bible since the publication of that work. Much of this has been made available through the various modern speech editions of the New and Old Testaments. It is now thought that a modern and timely text of the Bible is needed, that shall preserve as much as possible of the undoubted beauty of the King James version, and at the same time take advantage of the advance of biblical scholarship to date. The publishing house of Thomas Nelson and Sons, which issued the American Standard Bible, has accordingly made over to the International council of religious education the title to that work with the suggestion that it assemble a group of recognized scholars to undertake the revision. This is an admirable project, and the names of the men thus far selected—such men as President Eiselen of Garrett, Professor E. J. Goodspeed of the University of Chicago, and Professor Torrey of Yale—give assurance of satisfactory results. There are some outstanding defects in the American Standard Bible, such as the continual use of the unscholarly and awkward word, "Jehovah," which have lessened its popularity. The committee has an opportunity to render a notable service to religious education in the preparation of a modern, constructive and reverent version of the scriptures.

The Sixteen Million

WITH its issue for May 3 the Literary Digest turns from reporting the returns in its general prohibition poll. Instead, it begins to report the results of polls taken among special groups—doctors, lawyers, ministers, and the like. This does not mean that the general poll is at an end, for it will hardly be abandoned until the last particle of publicity and subscription-getting value has been squeezed out of it. Indeed, the Digest tells with enthusiasm of 28 other newspaper polls that have been started, and will evidently do what it can to keep the game alive as long as possible. Those versed in the ways of journalistic promotion, however, will recognize, with the appearance of the special polls, the fact that the Digest's general poll has about run down. Not enough ballots are coming in to make the change from one week to the next large enough to be interesting. The results of special polls have been held in reserve as a sort of pulmotor.

It can be taken, therefore, that with its seventh weekly report of the general poll, printed in its issue for April 26, the Digest's straw ballot is virtually complete. What does the ballot show? The wet press, and doubtless the Digest itself, will point to

the tabulated totals as sufficiently self-explanatory. Total vote cast: 3,705,742; for enforcement, 1,092,745; for modification, 1,105,683; for repeal, 1,507,314. Or, in other words, a little better than two out of three favoring some policy other than "the continuance and strict enforcement of the eighteenth amendment and the Volstead law." What could be clearer?

But such an interpretation leaves out of account entirely the most important figure in the totals. There is a figure alongside which every one of the others shrinks into insignificance. It is a figure as easily tabulated as any of the others, but for some reason best known to the tabulators never printed. For if the total poll were printed, it would have to contain across its top a tabulation something after this fashion:

Total number of ballots sent out	20,000,000
Total number of ballots returned	3,705,742
Total number of ballots not returned	16,394,258

The Literary Digest announced its poll as a poll of 20 million Americans. That was not only the term used in the first advertising; it is the description still used in the pages of the Digest. Even the special polls now being reported are referred to as taken "in addition to the huge general national poll of twenty million ballots." It was the fact that 20 million ballots were sent out that made it possible to persuade the public that the results would give information of importance. The one figure of overshadowing importance in this poll, therefore, is this:

Out of 20 million ballots distributed, less than 4 million replied.

Where are the 16 million?

Think about this a bit. Here was a poll exploited in a degree new to journalistic history. Not even the straw votes taken by the same periodical at presidential election time have been given such vigorous promotion as has been given this. The campaign to induce citizens to vote began with full page advertisements in the leading daily newspapers of the country. Large display advertisements have been continued in those papers throughout the campaign. The entire press of the country has been induced to print the results in instalments, always playing up the magazine with which the ballots were being deposited. Countless editorial references further advertised it. A national radio hook-up was employed, with a famous journalist spending a quarter of an hour every night trying to work up interest over the air. The expense must have been terrific, for the promotion has been record-breaking.

Moreover, voting was made as easy as it was humanly possible to make it. Far easier than any voting at the regular polls. When the postcard ballots reached the 20 million Americans, all they had to do was to mark an "x" in one of three squares, write in another space the abbreviation of the state from which the ballot was being mailed (more than 29,000 ballots on which the voter neglected to do even that were tabulated), and drop the card in any mailbox.

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The expense of posting was prepaid. The address was printed. The identity of the voter was hidden. The whole operation was made so easy that it seemed certain that most of those receiving ballots would use them. Yet 16 million out of 20 million—four out of every five—failed to vote!

The apologists for the poll are trying to get the assumption established that four million is as good as twenty in a test of this kind. But that assumption is to be looked into. Turn the situation around. Suppose that the Literary Digest had announced, "We are going to poll four million people on prohibition." Does anyone doubt what the popular reaction would have been? "What! four out of 50 or 60 million voters? Leaving out of consideration the other 46 or 56 million? Leaving out of consideration 92 per cent of the population? It is to laugh!"

But, as a matter of fact, the announcement of the Digest that it intended to poll 20 million with its confession that it has succeeded in polling only four, is far more significant than any such announced intention to poll only four million would have been. To understand what has happened in this poll, the thinking American needs to concentrate on those missing 16 million ballots. Without trying to be paradoxical, it can truthfully be said that the important thing that has happened in the Digest straw vote is the thing that hasn't happened. Sixteen million citizens haven't taken the trouble to vote.

It is these 16 million who are worth thinking about. Who are they? All sorts of people, of course, but mainly they fall into three classes. They are, first, citizens who were confused by or critical of the form in which the Digest ballot presented the issue. Such citizens are not easily classified as wet or dry, but they are unwilling to abandon the present law until they are presented with a specific alternative which promises better success. This the Digest ballot did not do. Instead, it asked them to vote *for* prohibition or merely *against* prohibition. Such a voter clearly detected, or at least felt, the fallacy inherent in the ballot. In the back of his head he was saying: "If the Literary Digest had set down in definite and positive terms a substitute for prohibition and asked me to indicate my choice, I could then have voted intelligently; but to confront me with a mere negation over against a tremendously positive situation is plainly not a fair way of dealing with me." Or they are, second, citizens who have, during years of devotion to the dry movement, formed the habit of following the advice of the official dry organizations. These organizations have, in most instances, advised against participation in the Digest ballot. For this group, the habit of following their leaders is reinforced by the natural tendency of those who favor any existing situation to refrain from participating in any agitation which looks toward a change. Or they are, third, citizens who, whatever their views, didn't care enough about the whole thing to go to the infinitesimal trouble of voting. These three groups made up the bulk of the 16 million. Of course, there were wets

who did not vote, but their number must be small, out of all comparison with the three main groups. It requires considerable effort of imagination to visualize a convinced wet receiving a ballot and not marking it immediately and mailing it. The fact that his mind is in a state of protest would guarantee almost instant action. But allowance must be made, no doubt, for inadvertence on the part of *some* wets to return their ballots.

We believe that the Literary Digest vote has been remarkably accurate. We have no sympathy with that part of the press which is casting doubt on the result. The result of this poll is correct, if we can feel the pulse of the public. Less than four million split fairly evenly three ways on the three questions asked; 16 million, for one of the three reasons given, not even interested enough to vote. And this is your seething public! This is your gathering storm! This is your coming uprising!

It will be said that this is only our opinion. Of course it is. What is an unofficial postcard ballot in any of its phases but an attempt to secure expressions of opinion? And how shall such a ballot be judged except by an expression of opinion? We believe the opinion we have expressed to be sound. It is sustained by the 16 million missing ballots. We expect that if the entire population of America were to be polled the return would be in approximately the same proportion: for every four voting—and split three ways—16 not voting. Opinion? Yes! But if there is to be an end of opinion, then face the three unshaken facts in this whole prohibition situation, to wit:

1. National prohibition came after years of unsatisfactory results in attempting to deal with the liquor traffic by other methods. It was ratified by the largest number of states ever to vote in favor of an amendment to the federal constitution. Forty-six states put prohibition into the constitution, and it needs 36 to take it out.

2. The congress of the United States is composed of representatives who are there, in the main, because of their ability to discern and forward the wishes of their constituents. And congress, even on the evidence of the president of the Association against the prohibition amendment, is growing drier with every election.

3. No constructive alternative to national prohibition has yet been offered. Every purported alternative involves a return to methods proved ineffective before 1919, or to methods tried elsewhere and there shown to be of doubtful value. Talk to the effect that "no one wants a return to the saloon" is so much talk, because no program has been proposed which does not involve the saloon in fact if not in name.

These are facts. Is it not time, in the light of the results of the Digest poll, to add another fact to the list, namely, that the alleged excitement over the prohibition situation is, outside a few centers, a fictitious excitement, worked up by the wet press, and magnified by persistent publicity? If this is not a fact, then what is the meaning of the 16 million blank ballots?

Illinois and the World Court

THE Honorable Charles Curtis, vice-president of the United States, is part Indian. Indians are supposed to be impervious to laughter. But the temptation must have proved irresistible on April 27. Had a reporter been in the neighborhood of the apartment occupied by Mrs. Gann's brother, he must have heard the sabbath stillness rent with the wild war-whoop of vice-presidential mirth. Indian that he is, Mr. Curtis is also a veteran politician. And few funnier incidents have relieved the tedium of recent politics than the delivery to the vice-president, on Sunday, April 27 (in time for release in the Monday morning papers) of a letter which "explained" the outcome of the recent senatorial primaries in Illinois.

The letter was mailed from New York. It was written by Mr. Samuel Colcord, a gentleman who figures occasionally in the press of that city as an advocate of international peace. To it were attached the names of sixty persons, practically all of them of more renown than Mr. Colcord, and all of them, like him, sincere friends of world peace. The burden of the letter received by Mr. Curtis—and printed in full in certain New York papers—was to the effect that Mrs. McCormick's victory must not be attributed to her opposition to the world court. No; Mrs. McCormick's victory was due to her sex, her tie-up with the Thompson-Crowe machine, her personality, her lineage, and "before all else, they (the women) are united in support of prohibition and saw in Mrs. McCormick the most promising defender of their cause they could put in that high office."

Not one of the signers of this preposterous document is a citizen of Illinois.

The Christian Century has been under no temptation to indulge in postmortems over the Illinois primary. The outcome was so directly contrary to what this paper hoped it might be, and increases so materially the difficulty of accomplishing certain ends in the international realm which we deem imperative, that we have had a "less said the better" conviction with respect to the whole subject. But no good is served by broadcasting such arrant nonsense as this New York letter as an example of the political acumen of the peace advocates of America. "If this represents the capacity of these peace folks for understanding political conditions," the average middle westerner says on reading such a letter, "then they aren't any more to be trusted to define national policy than are the wild-eyed communists who say that there's a proletarian revolution coming next week."

Of course, some citizens of Illinois voted for Mrs. McCormick in spite of her opposition to the world court. And some voted for her because of her sex. And some voted for her because sinister politicians passed the word down the line that she was to be

voted for. Perhaps some even voted for her, as Mr. Colcord suggests, "as the daughter of Mark Hanna." It doesn't sound very reasonable, but then, from the viewpoint of this paper, the whole primary was not distinguished for its reasonableness. But to say that Mrs. McCormick was nominated principally because she ran as a dry, and not principally because of her attitude on the court, is to show absolute incomprehension of the state of Illinois politics and Illinois thinking.

As a dry, Mrs. McCormick was under suspicion throughout her campaign. Our readers will remember some of the things said in these pages on that specific subject. What The Christian Century said editorially was said daily in a thousand Illinois towns. Mrs. McCormick received only nominal favor from the Anti-saloon league. That body had to record that, in her own words, she was "running as a dry," but it put the weight of its influence behind her opponent. Senator Deneen was a thick-and-thin, time-tested, never faltering, personal and political dry. One of the main points of his campaign was his vigorous defense of the Jones "five and ten" law. Whether Mrs. McCormick, in the election campaign yet to come, will have the dry endorsement is still a question of doubt. The state is awaiting a more satisfactory expression from her on this issue than she made in the primary. Her democratic opponent has chosen to run as a wringing wet, and is now charging her with an attempt to evade the issue. Certainly in the primary, Mrs. McCormick was anything but an aggressive dry champion—and everybody in Illinois knew it.

But what was it that Mrs. McCormick herself chose as the major issue in her campaign? Her opposition to American entrance into the world court. "The league court," she called it, and the isolationist press of the state, led by the Hearst papers with a malevolent journalistic policy the like of which the state has never seen, poured daily scorn on Senator Deneen for "betraying George Washington" and "licking the boots of Europe." Mrs. McCormick seized on this issue, although she knew that, in all probability, she would never, even if nominated and elected, get a chance to vote on it. But she likewise knew—as every shrewd Illinois politician knows—that it is an issue made to order for demagogic appeal to the canny fear and the herd prejudice which exist no less in the west than in other parts of the country.

If there were any doubt on this point, it would be settled by merely noting that even the democratic candidate in Illinois has felt it expedient to disown the traditional position of his own party, and is now challenging Mrs. McCormick to prove that she is a whit more opposed to the court than he is. Senator Deneen was, in fact, the only candidate in the recent primary, republican or democrat, who stood for American adherence to the court. (There were other candidates beside the ones who led in the voting.) It was that fact, more than any other, which gave individuality and distinction to his campaign. On it he

went to honorable defeat. And on it Mrs. McCormick rode to her impressive victory.

Anybody who understands the mass-mind of America, as it exists except perhaps in a little strip of territory along the Atlantic seaboard, knows that the fear of entangling alliances and suspicion of the purposes of other nations can be evoked at any time by any politician. It is beside the mark to say that this ought not to be so. Of course it ought not to be so. But it is so. William Allen White summed the Illinois campaign situation up in his Emporia Gazette last week when, commenting on the same sort of nonsense as that which filled the Colcord letter, he wrote:

This clears everything up. Big Bill Thompson's attack on the British was really only a personal quarrel between himself and King George, and Bill dragged it into the campaign because he is just a big-hearted, impractical idealist sadly lacking in sound political judgment.

Obviously, the incident of the Colcord letter is not of grave importance, considered by itself. If the 61 eminent signers want to tell the senate and the mid-western public that the world court issue played only a minor part in the Illinois primaries, why not let them? And why worry about the subsequent laughter? The answer is that this incident is important because it reveals so clearly the fact that the peace advocates of the Atlantic seaboard do not understand the rest of the country. They know little more about the prejudices, the fears, the suspicions, the enthusiasms, the obfuscations and the emotions which sway the overwhelming majority of Americans than they do about those which move the inhabitants of Paraguay. They have heard of a paper called the Chicago Tribune, or of another called the Kansas City Star, or of another called the Detroit Free Press, but they have no more actual comprehension of the influence of these papers than they have of that of La Prensa of Buenos Aires. And as a result, almost every move that these New York and Boston and Philadelphia peace advocates make, no matter how well intended it may be, goes to smash on the regrettable but real facts of American life.

It would be easy to dismiss past experiences of this sort with a certain historical detachment, and even amusement. But it is not easy to see the same thing in danger of happening over again in the present critical matter of American adherence to the world court. Yet that is precisely what is going to happen if the present strategy of the court fight is continued. This strategy, which is purely eastern in conception, is trying to secure American adherence under the spell of the name of Elihu Root. Its leaders cannot comprehend that, in most of the nation, Mr. Root's name attached to an international proposal is not an asset but a liability. Neither do they comprehend that the intricate, evasive, mystifying Root formula, which tries to apply the arts of diplomatic sleight-of-hand to American foreign relations, is just the sort of instrument that arouses the suspicion and opposition of most of the country.

Under the terms of the revised statute of the

world court and the revised interpretation of its powers, now formally adopted, American adherence can be sold to such a state as Illinois, and to the other states like her. It won't be easy, but it can be done. However, it won't be done as long as the strategy of the campaign for adherence puts all its emphasis on the superfluous and misleading Root formula. Neither will it be done while eastern peace leaders gravely announce that the voters of midwestern states don't know what they think they're voting about. Illinois is against the world court—as the court has been presented to the Illinois electorate. There is a decided possibility that the United States senate will go against the court if the Root formula is put forward as the basis of adherence. The isolationist newspapers are not wholly to blame for their opposition—nor are Mrs. McCormick and her democratic opponent, James Hamilton Lewis. The proponents of the court—save only Mr. Stimson—are themselves to blame for resting their case on the disingenuous Root formula. With the Illinois campaign as an illustration it is a certainty that the Root formula will be torn to shreds when it comes to the floor of the senate. Meanwhile the friends of the court cannot afford to hide their heads in the sand. They must face the facts and completely change their strategy.

The Unseen Foundations

A Parable of Saged the Sage

I WAS in the City of New York. And I emerged from the Grand Central Station and walked along Vanderbilt Avenue, and I beheld a crack that was of the width of two fingers all along the bottom of the great buildings on either side. And I entered into a vast Inn, and was sent unto the Nineteenth Floor. And when I came down, and passed out into the street, I looked, and lo, that vast building rested not upon the Pavement of the Street, but stood a small space above and apart from it.

And I inquired, and I said, What miracle is this that I behold? For who can doubt that the Earth is hung upon empty space, when I behold buildings that would make the tower of Babel look like Thirty Pence, standing clear of all visible foundations?

And I walked across into Park Avenue, and behold the same was true.

And when I inquired concerning this matter, I was inquired of saying, At what Inn dost thou sojourn?

And I answered, Behold I dwell on the Nineteenth Floor of yonder Little Boarding House, and so far as I can discern it is built upon Air, for it resteth nowhere upon the Street.

And he who spake unto me said, Art thou disturbed by the trains of the New York Central that thunder under thee?

And I answered, I have not noticed them.

And he said, When thou goest forth to do business in a Sky-scraper hard by, dost thou notice the Vibra-

tion that is caused by the Trains? And I said, I have not noticed it.

And he said, Those buildings rest on Mighty Piers of Concrete and Steel that go far down to solid Rock, so that the Thunder of the Trains Jarreth them not. And if it were not so, then should all these Vast Structures shake and Vibrate as if the Very Earth did Quake.

Now when I considered all this, I cried in mine heart, and I said, Oh, My God, Grant, I pray thee, that mine own life may have secure foundations, unseen of men, but abiding and immovable, so that when the Trucks rattle by, and the Trains thunder below, my faith shall be serene and unshaken. For I know that if I build indeed on the True Foundation I shall never be moved.

VERSE

Blind

O FALSELY pious, bound with somber vows,
You rail at joy, you hold it sin to smile;
'Tis all in vain the Maytime wreathes its boughs
With rose and snow—you hold your eyes the while
To musty books. How can you reconcile
Your dull gray faith with these gold-sprinkled ways,
With this gay orchard beauty, mile on mile!
Your God is not the God of these ambrosial days,
When every bush and tree is filled with joy and praise.

THOMAS CURTIS CLARK.

Blue Windflowers

THIS, the loveliest sight I know—
Blue windflowers on the edge of snow.
Blue windflowers in misty ranks
On the April edge of old snow-banks.

Petals, lacquered gossamers;
Hearts, pale yellow powdered blurs.
Dawn to dusk, dusk to dawn . . .
A honey fragrance . . . they are gone.

Blue windflowers, and none to see
But you and me, but you and me.

ETHEL ROMIG FULLER.

The Invalid

LET me but live
Once more to breathe the flooding
Fragrance of warm air drenched with April rain;
To hear one say,
"Today the hedge is budding,"
And through my casement hear the glad refrain
Which bluebirds sing:
"Again, again, again,
Spring comes again."

Then glad I'll go
Returning life to nourish,
To feed the flower, the grass, the springing grain.
Above my bed

The violet shall flourish,
And from my heart, eased of all fret and pain
Shall float the song,
"Again, again, again,
Life comes again."

PERYL WADE PARSONS.

Prayer Without Words

SAY not a word, be still, and fear to pray;
Forego not the great prayer of silence; plead
With the great plea of helplessness, and say
No word but great dependence for thy creed.

This impotence is thy best title; this
Ebb of the spirit calls to all the seas.
The eternal traveling waters of the abyss
And of the height know all their estuaries.

This is the last resort, the ultimate claim,
The plea that cannot fail when all has failed.
The heart whose prayers are mocked, that in the
flame
Itself is charred or shivered, here is healed.

AMOS N. WILDER.

Mother

I CAN not see dear lovely things
Without the thought of you:
A hill brocade of autumn trees
On velvet skies, deep blue,
A tulip bed, confetti flung
By harlequins of Spring,
A silver-throated thrush's song
At dawn's awakening,
A roadside, edged with dogwood bloom,
Wisteria's mauve rain,
An old stone wall, its grayness flecked
With bittersweet's gold stain.
I scorn the miles between us when
Each lovely thing I see,
Brings you to walk, your hand in mine,
Through Beauty close to me.

HELEN DANFORTH PRUDDEN.

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Denominational Disarmament Conference Ends

By Stanley I. Stuber

London, April 16, 1940.

AT LAST, the ecclesiastical battles are done! Creedal disarmament was a failure, yet the results of the conference are everlastingly encouraging. Paradox of all paradoxes, it was Bishop Manning who threw the bomb which, instead of blowing the conference to pieces, broke its deadlock. Today the various delegates are returning to their respective duties, all of them weary, yet happy, for each thinks himself to be the winner. "All have won, and all shall have prizes." Today the whole Christian world is blessing the Right Rev. Bishop Manning ('tis "Bishop" no longer, now!) His name will go down the ages as one of the immortals. Oh, happy, happy thought!

Only those of you who have fully cultivated your pineal eye and can thus obtain a pyramidal quadrangular view—which virtually means a "new slant" on things, thus enabling one to translate the sense of the fourth dimension—can appreciate the success which was finally achieved by this conference. The mere fact that delegates from the various denominations could meet in conference for three long months and emerge with a signed treaty means more than words can express.

Little Progress During First Ten Weeks

Your correspondent will not belabor you with the thrusts and counter-thrusts which occurred during the first nine-tenths of the conference. In plain geometry, the conference at the end of two months and a half was just where it began—making due allowance for relativity—with the delegates singing songs of good will (using the new method of ether-wave and electrical music) but, not strange to say, each using a different pitch. Bishop Manning was a little off key, and some of the bishop of Durham's overtones were not consistent on many of the low notes in a beautiful oratorio, "The Relation of Church to State." Dr. Barton sang a number of solos in an especially pleasing manner—I was quite excited over one called "The Devil Is Not Here"—but this same gentleman was absolutely contrary when it came to chorus singing.

But the "King's Canary" was true to form when he sang (with chorus):

You can really have no notion how delightful it will be
When the denominations and the creeds are sunk beneath the
sea.

But the Anglicans replied: "Too far, too far. Your terms are
not exact."

So we thank you very kindly, but we will not sign the pact."

Liberal League:

Will you, won't you, will you, won't you, will you, won't you
sign the pact?

"What matters it how far we go?" cried Ainslie in despair. "The Mannings will then run the show if we all get the air. But it matters not to me how the Anglicans will act. I care not for entanglements if you'll only sign the pact."

Baptist-Disciples:

Will you—won't you—will you—won't you—will you—won't
you sign the pact?

However, these months—with their extraordinary succession of deadlocks and solutions, crises and détentes, estrangements and reconciliations—must be considered in the light of the discussion table. It is conference, not coercion, that produces the most noise. Out of honest conference there emerges the principle of substituting agreement for competition. But reaching agreement involves the noise of bargaining.

Thus for weeks the conference sailed in peril of the Scylla of exaggerated denominationalism on one side or the Charybdis of creedal parity on the other. The remarkable thing is that the ship "Conference" was not grounded. I attribute a great deal of the success to the encouraging mariners' songs sung by the crew of the "United Church of South India."

Delegates Dread Return Reception

Now that it is all over, interest has shifted from theology to more concrete things. For instance, Dr. S. Parkes Cadman remarked at the Southampton Anglo-American airline port day before yesterday, "I am not interested in creedal reduction any more. My chief trouble now is that I have left one of my suitcases in London." Nor was Dr. Fosdick less troubled. Hearing of the tremendous reception which awaited the American delegation upon its return to New York, he was heard to say, "I surely do want to appear gracious, and I shall go through with it; but I have no desire to get a New York visa-phone book in the back of the neck on the trip up Broadway!" I read in a paper this morning: "The returning delegates were in buoyant good humor, but so worn out by the day's events that they went to bed at once, although the Universe's (the new British air-liner) night club had been left open especially for them."

To understand how the miracle happened, let us go back in time-space just two weeks. Many of the delegates were getting their wives' London-purchased antiques ready for a quick fade-out when word came (in fact, we could see him) that Bishop Manning was winging his way across the Atlantic, with H. L. Mencken, his new spiritual adviser and confessor, by his side. His great decision had been made! He was all smiles: he had made his peace with God; now he could come to terms with his fellowmen.

The sanitarium at Clifton Springs had completely restored the bishop's physical health, it had cleared

up his mind, but its medical staff reluctantly admitted that it could not cure his spiritual malady. (The sanitarium has a Methodist chaplain—but just imagine an Episcopal bishop making a soul-confession to a Methodist chaplain!) Everyone knew that there was something bearing heavily upon the bishop's soul, yet only Cardinal Hayes and the pope knew exactly what it was. (Here, sad to say, even my pineal eye failed me.) So the whole Christian world was startled by the bishop's sudden recovery; it marveled at his Atlantic flight. "Something quite wonderful must be coming to pass," it thought. And seven hundred million Christians could not be wrong!

Bishop Manning Achieves Immortality

On reaching Lambeth palace the bishop, heavily armed and guarded, went at once into conference with the archbishop of Canterbury and Bishop Gore. Probably no one will ever know exactly what happened there, yet those who possess "the new slant" can well surmise. I saw the three as they were leaving and, whereas Bishop Manning and Bishop Gore looked well pleased, the archbishop appeared rather perplexed; I might say, even sad. After all, no one will care to know what took place there. The morrow was the historic day.

This immortal day was April 1, 1940. (Your grandchildren will begin to appreciate this date.) The great event happened at the morning session—a session which was slated to tell the press that things were not so good today. But Bishop Manning changed it all; yes, he wrote the greatest page of modern church history that day. He waited just long enough for the television apparatus to be adjusted. Then he cleared his throat, took a deep breath, and began in a tone so low that we had to strain our ears in order to hear him:

My fellow delegates [I heard him say], as you all know, I have given the best years of my life to the cause of church unity. The first step toward modern church unity was taken on October 19, 1910, when I made the motion "to take under advisement the promotion of this church by a conference . . . to be participated in by representatives of all Christian bodies throughout the world, which accept our Lord Jesus Christ as God and Savior, for the consideration of questions pertaining to the faith and order of the Church of Christ."

I rejoiced to see the realization of this motion in the preliminary conference at Geneva in 1920, the conference at Stockholm in 1925, the continuation committee at Berne in 1926, the conference of Lausanne in 1927, and the continuation conference in 1928. I also saw great hopes for a united church on the basis of our new American prayer book.

Perhaps, as some of you realize, it has been my purpose to push the strayed elements of Protestantism back into the fold of the church universal. Many of you here present have caused this to be a most discouraging task. [At this point Dr. Reiland winked at Dr. Bowie.] The more enthusiastic I became for this great and noble cause, the more, I repeat, you opposed me. This conference has convinced me that I have been taking the wrong course. I am sure that it is useless to go on kicking against the pricks.

I want to make my public confession now. I have never been a Protestant; either in spirit, doctrine, or practice. My book, "Everything: Why I Was Always a Catholic," which, by the way, is now on the press, will tell it all. As for the

future—my decision has been made, and it gives me a great deal of satisfaction to announce it: I am now on my way to receive the cardinal's hat from the most holy father, the vicar of Christ, Pope Pius XII. My new title will be, Cardinal Manning II, of America. [Great applause and cheering.]

One moment, please! May I add this word of explanation.

When I made my great decision it was naturally my desire to win my Anglo-catholic friends into the Roman church. But they have surprised me. Upon arriving here and making my decision known in a number of private conferences, I soon learned that my friends, as a body, will follow my example and enter into holy fellowship with the one true church as soon as it is possible. [More cheering.]

I have been asked to say that the Anglo-catholic delegates of the Anglican-American church, after careful consultation with many prominent churchmen not present at this assembly, have decided to withdraw from this conference and from the Anglican-American church. I am also instructed to tell you that the Living Church and the Church Times are unanimous in their decision to become organs of the vatican.

We therefore break the deadlock of this conference. We leave you to work out your own salvation. But—deadlock or no deadlock—you will never win salvation outside of the Roman Catholic church!

Then, rising and grouping themselves around Dr. Francis J. Hall of the General theological seminary of New York, the Anglo-catholics repeated solemnly the petition in the litany: "From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, malice, and all uncharitableness, Good Lord, deliver us!" Opening their eyes and picking up their skirts, they filed slowly, but most decidedly, from the palace.

"Messieurs, la seance continue!"* cried Dr. William E. Barton, just as the excitement had calmed enough for him to be heard—for hell had broken loose; or, from a Protestant point of view, there was great rejoicing among the saints.

Unity Demanded and Won

From this point on, the spirit and method of the assembly were changed. Before the great event the spirit was, "Come my way." Now it was, "Let us go on together." For lack of space, I can give only a brief resumé of the results which were obtained during the two weeks after the historic day. (I take it for granted that most readers will secure the formal report, and see the movietone reels covering Bishop Manning's speech and the most important events of the last two weeks.)

The archbishop of Canterbury, Dr. William Temple, reopened the conference, not with any pomp of ceremony, but as one of the delegates who was passionately interested in the cause of church unity. He said in part: "We are united on what is of primary importance. . . . We meet not as enemies but as friends engaged in a common enterprise. We may interpret differently our marching orders, but we acknowledge the same captain and fight for the same object."

*These words originated forty years ago when, after a bomb was thrown into the French chamber of deputies, the presiding officer sounded a little bell on the tribune as the smoke cleared away and announced, "Messieurs, la seance continue."

The bishop of Birmingham, Dr. E. W. Barnes—he who has been for the past twenty years, as the Modern Churchman expresses it, "a sort of breakwater against which the wave of holy frenzy breaks its force"—made a most exciting speech asking the delegates to accept the modernist position in regard to unity. He defined the task of the church as twofold: the defense and consolidation of the religious gains of the reformation, and absorption into the scheme of faith of the new knowledge of our era. This two-fold task was advanced by two American clergymen, Harry Emerson Fosdick and W. Russell Bowie. Soon after the bishop of Birmingham had finished, Dr. Fosdick made a few impromptu remarks, which later became the basis of a motion. He pointed out that little advancement could be made in an attempt to bring about a reduction, or even parity, of the various denominational creeds; that since both are obsolete and sterile they just do not matter as far as vital Christianity is concerned. "Then why bother with them?" Dr. Fosdick asked. Let them remain as the milestones on the road to theological enlightenment." He went on to say that what is needed is a public recognition of new religious attitudes and purposes. We need "to publicly acknowledge, in a printed statement, our willingness to cooperate and treat each other as Christians, on equal terms."

The Agreement Is Accepted

As an outcome of Dr. Fosdick's remarks, a committee was appointed, consisting of the bishop of Birmingham, W. Russell Bowie, Harry Emerson Fosdick, A. E. Garvie, H. B. Workman, Bishop F. J. McConnell, Adolf Deissmann, Peter Ainslie, Joseph Fort Newton, Ralph W. Sockman, John J. Banninga, Bishop Waller of Madras, and Henry Sloane Coffin, to formulate a statement of agreement which would be acceptable to all the denominations concerned. In just a week, a week of consecrated labor for the church that is to be, the committee placed before the conference the simple document which has been published in full in the daily press of the world. It is in this document that the denominations, while ignoring creedal issues, laid down the principles of cooperative work and mutual recognition hereafter to control.

It was not strange that Dr. Charles Clayton Morrison, the editor of *The Christian Century*, should have been the one to move that this agreement be adopted by the conference, although he made it clear that he was not wholly satisfied with it; yet he thought that it did serve as a great tentative advancement toward a real union. Dr. H. D. A. Major, principal of Ripon hall, Oxford, made a brilliant address as a second to the motion. Dr. A. E. Garvie made a powerful plea for its adoption. It was approved by nearly a unanimous vote.

The signing of the agreement was an exciting affair, but I must refer you to the daily press to obtain the "color" for the great event.

In speaking before a group of scholars at Ripon hall, Dr. Bowie suggested that a body of eminent

theologians be selected to purify the Christian statement of faith by exposing it to modern knowledge. (Please watch for an early issue of the *Churchman* which will contain an article dealing more fully with this matter.) The conference appointed Professor Deissmann, the bishop of Birmingham, and Bishop McConnell as a committee to promote Dr. Bowie's plan. This committee will be expected to report to a world interdenominational conference in 1950.

Before I close this last report from this history-making gathering I feel conscience bound to relate one deplorable practice which developed out of this conference. It is in regard to a form of diversion called "Conference Sweepstakes" which developed to an alarming degree among English university students. In this the chief delegates of each denomination were pitted against one another on the basis of how soon—that means, how often—they would change their position. Charts showing the records of past performances studded the walls of the students' rooms, and bets ranged from two to ten shillings. Statistics showed that two and a half days was the average for a delegate, while in conference, to shift from one position to another; the longest hold being forever, the shortest being twice a day.

The closing session of the conference opened eyes which heretofore had been holden. Controversy, conference, and verbal agreement were all superseded; Christian experience reigned supreme. If Pentecost can be duplicated in modern times, then this was a second Pentecost. For the first time in the history of the Protestant church the delegates at a world interdenominational conference partook of the Lord's supper together.

Communion and Memorial Service

The realization of the struggles which had been passed through in order to make what was once a beautiful dream come true, made this sacred occasion doubly sweet. Added to that was the blessed memory of two great Christians who had given their lives to the cause of unity—Sir Henry S. Lunn and Dr. William Adams Brown. It was not so much the memorial addresses nor the readings from the writings of these men which made this a holy service; it was the realization that the Holy Spirit, expressed in the eternal lives of these modern apostles, rested upon us, as it were, in ether-waves from the unknown. We spoke in different languages, yet all understood one another; for there is only one language of the Spirit.

Thus came to pass the saying:

Your sons and daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
... in those days will I pour out my Spirit.

(This is the final article in the series in which Mr. Stuber has sought to suggest what might be the course and outcome of a Denominational Disarmament Conference meeting in 1940, ten years hence.—The Editors.)

Protecting the Unemployed

By Carl Knudsen

A PRIVATE in the army of the unemployed called at a pastor's home. Before he could explain his real mission the clergyman had asked him concerning his employment and his financial circumstances and, hoping to save his visitor the embarrassment of direct requests, had offered him funds from a church treasury for immediate relief. The visitor, an Armenian, explained that such charity was unacceptable. He would starve before he would be a beneficiary of public charity. All he wanted was a chance at a job.

An employment office had cheated him out of two dollars. Applying for a job he had been sent to a shoe factory. Here he was told to wait until the foreman of the lasting room could discharge a man and make room for the new comer. This made the applicant suspicious. His suspicions were somewhat confirmed when a worker told him that he would not stay more than two or three days. The foreman would have other applicants for the job, would find fault with his workmanship and discharge him on a pretext, thus reaping a harvest in collusion with the employment agent. The minister's caller explained that he would not take a job away from another man already at work and that he therefore left the shoe factory, returned to the employment office to ask a refund of his money, and was refused. Could not the minister do something to stop this fleecing of the unemployed?

Fleecing the Work-Seeker

Investigation showed that this particular employment agency was widely accused of dishonest dealings with men who came seeking work. After considerable search it was found that the revocation of the agent's license was a matter for the aldermen of the city to consider. Everywhere inquiry showed that public officials regarded this employment agent as of such questionable standing that his license should have been revoked many years ago. For some mysterious reason in the face of a constant series of complaints the aldermen had continually renewed his license for fourteen years.

It was somewhat difficult to persuade the aldermen to entertain a charge against the man and to order a public hearing. The pastor's persistence won, however, and the public hearing was ordered.

It was a rather dramatic moment for the pastor. More than a hundred people, mostly workers, filled the chamber where the hearing was to be held. Having no money for the employment of counsel, the pastor appeared against a prominent attorney who had been engaged by the employment agent. The pastor submitted his witnesses for cross-examination. Some of them had to speak through interpreters. He made his plea before the jury, seven aldermen listened to the rebuttal by the lawyer, heard three aldermen

who spoke against the revocation and three who spoke in favor of such action, wondered what the verdict would be, and was almost petrified with surprise to hear all seven aldermen vote to revoke the license of the "intelligence office." Afterward, a citizen explained that cheers which broke out twice for speeches made against the employment office fell upon sensitive political ears, influencing the vote of aldermen who had just affirmed that they would not vote to take away a man's livelihood on such evidence as had been submitted.

Suing the Pastor

Now the pastor faces two suits. One has been instituted by the employment agent and the other by a large shoe firm which objected to the reflection cast upon its foreman who was alleged to be in collusion with the employment agent. The foreman, by the way, is a cousin of the superintendent! The pastor has duly envisaged the possibilities of court action. He knows that if he is convicted for criminal libel he may be imprisoned, his salary attached, and his future in the ministry put in jeopardy. What church would ever call a man tactless enough to get into the toils of the law? In spite of this dire possibility the minister cherishes a secret relish at the prospect of being a humble casualty in this relatively petty skirmish in behalf of the unemployed. He has at least the satisfaction that in his district workmen like the Mr. MacDonald who wrote in *The Christian Century* for April 23 can hardly accuse the church of being totally indifferent in the midst of the horrors of unemployment.

Apparently, at least during hard times, temptations to dishonesty are harder than many foremen can bear. Dozens of men who have been victimized but who are afraid to testify in court explain that it is quite common in some factories for workmen to give their bosses regular weekly stipends for the privilege of holding their jobs. About a score of actual cases have been reported to the above mentioned clergyman of people, mostly foreigners, presumably unable to defend themselves, robbed of employment office fees with no value whatever received for their money.

Legislation Proposed

An alderman, discovering the injustice practiced by some privately operated employment offices, is opening a crusade for a city employment bureau, following a published sermon by a local pastor in which a free employment office was advocated. Many employers merely advertise for workers and find no trouble in locating an abundant supply of applicants. If employment offices are at all necessary they should be supported by taxpayers, since it is to the advantage of employers, employees, and the public that men

be furnished with work. Why should the party least able to bear the burden be forced to pay an exorbitant fee for mere information as to the possibility of work?

I do not quite share Mr. MacDonald's aversion to the celebration of Pentecost and to "awakenings" and "great gatherings." There is a terrible shortage of honest men in shops, in offices, in places of governmental responsibility. We need to bring people under

the wings of the church where their consciences may be cultivated and where they may be truly awakened as to the allurements of the higher life. In the meantime, however, the churches should be aggressive concerning obvious injustices toward the unemployed, toward the furnishing of immediate relief wherever it will be accepted, and toward the creation of a social conscience that will ultimately abolish the injustices that now prevail.

The Borderland of Prejudice

By Everett R. Clinchy

(Editor's note: This paper was written after a survey of Sunday school material used in nine denominations of Protestant churches. Mr. Paul A. Reynolds, of the graduate school of Cornell university, assisted Mr. Clinchy in collecting the data in a study of which this paper is only a part.)

A SCORE of men, Christians and Jews, lunched together recently in Chicago in order to talk over community relations. During the conversation a rabbi drew from his pocket a primary lesson card with its colored picture on one side and its brief lesson on the back. We Christians recognized it as part of our own literature.

"There are a few questions and answers on this card," the rabbi began. "First it asks, 'Who are accepted by God? Answer: All who fear Him and live a right life.' Then comes this: 'Who killed Jesus? Answer: The Jews.'"

The rabbi did not go on to point out the inaccuracy and the incompleteness of the generalization. He did, however, ask us if, when children are indoctrinated with a catechism which brands the Jews as the villains to be associated with the tragic picture of Jesus on the cross, we did not agree that these children receive early factors prejudicing them against the Jew in their school room, and the Jews on the street, and the Jews as a people the world over.

Those of us who are interested in religious education should not dismiss the rabbi's question too lightly. While it is true that year by year Sunday school material is being improved, and that during this generation Christian publications are becoming increasingly fair-minded, nevertheless, there is much upon which to cogitate. Some of our generalizations, for one thing, must be shocking to loyal Jews when they read certain sections in our twentieth century lesson books which are assumed to be building the kingdom of love: "The first enemy of the church was Judaism." "Paul the Dauntless" was "stoned by the Jews" who were "Paul's implacable enemies." There are vivid reports of "the plots of the Jews" and dramatic stories of how Paul "saved his life from the

Jews." Suppose the Jews and the Catholics wrote a history of 1923-1925 in the ku klux klan towns of America: would we not appreciate their accuracy if they said *some* Protestants behaved that way? And, then, would not such precision more surely generate good will and friendly relations?

Some Christians, Some Jews

We do not generalize in all matters as we sometimes do about the crucifixion story. It is pertinent to note that in writing up the Inquisition a Christian does not assert that *Christians* burned the heretics, he says, "At Soisson the mob (italics ours) burned heretics at the stake in 1114. . . . At Liege (1144) the bishop saved from the flames certain persons whom the faithful (again italics ours) were attempting to burn." Just so! *The mob*, and certain mistaken *faithful* have, throughout the ages, poisoned Socrates, crucified Mani, burned John Huss, and on into the twentieth century harried and persecuted many whose only fault was faithfulness to the truth as they saw it. *The mob*, the mistaken *faithful* killed Jesus, and we need not doubt that there were many Jews whose hearts were torn and sensibilities shocked when Jesus was nailed to the cross by *some* Romans, and to the satisfaction of *some* Jews. The saving minority certainly are present in every age. Certainly, we must avoid all possibilities of blaming contemporary Jews for the killing of Jesus nineteen hundred years ago.

Indeed, there is more than the laxity of misleading generalization to face: in some cases we are so inaccurate that we give quite mistaken impressions in our texts. Take, for example, some of the things our Protestant Sunday school quarterlies say about the Pharisees. "The religion of the Pharisees was entirely a religion of show-off." "They were not real. They did not realize that conduct and religion are matters of the heart." "The Pharisees were self-centered and indifferent to prophecies." "The Pharisees were against love, that was the whole truth." Well, it may be true that "show-off," "insincere," "selfish," "formalist," characterized some Pharisees, as they describe some clergy all through Christian his-

tory, too. Is the picture of the Pharisees in the majority of Sunday school papers accurate? To one who has read George Foote Moore and Travers Herford, or in other ways has supplemented the New Testament picture of Pharisaism, the judgment is that most Christian writings are unfair to the point of caricature in this regard. "The Jews said that it did not matter how they lived or what they did with their lives, so long as now and then they brought an offering to the Lord's altar." That is unfair to the Jews. "When it became inconvenient for them to keep the laws, they found a way to break the law while pretending to observe it." In the text "them" refers to the Jews, and it is accurate to the degree that it would be if "them" referred to Christians.

Judaism Not Worn Out

In another sense there is a more subtle result of inaccurate writing. When one lesson, for instance, refers to Christianity as a new cloth in contrast with "the wornout garment of Judaism," not only does this reference create an image of Judaism as a dead religion (a notion which has serious implications for community relations) but also it is historically and anthropologically unsound. Judaism produced Hillel fifty years before Judaism produced Jesus. "Loving," "patient," "kind," "forgiving," are adjectives associated with Hillel. He was a peacemaker. He was a master teacher. A man came to Hillel saying, "Tell me the Jewish law," and Hillel said, "What thou wouldest not should be done unto thee, do not unto thy neighbor." Jesus, the intense and profound Jew, was not the product of a "wornout" religion; Maimonides the philosopher, eleven centuries later, and the deep mystic Bahye, who stressed saintliness, further indicate that Judaism was very much alive. Then, too, one thinks of Jews in modern times whose thinking, moral vision, and religious insight are sharp denials that Judaism has "lost the power of growth," as another text book describes Judaism.

The larger number of Sunday school writers try to be careful in narrating the tragic story of the crucifixion. At the same time we still have survivals of the naïve notion of John and Jesus on one side and "the Jews" on the other. John, we read, "had . . . preached repentance and reformation to the Jews. The Jews had refused to listen to him." This is not precisely the situation, for John did have followers, and they were Jews, and those Jews should not be severed from their time and people by attempts to picture them as heroes in God's drama, while "the Jews" play the part of villains. Again, the rabbis, we are told (who, we know, were the very teachers of Jesus), were worthy of nothing but "scathing, stinging words" from Jesus. "His words of withering scorn still apply to those who will take no part in his kingdom. They are less than men." Modern Jews, it would appear, are included in this chastisement.

One teaching brings out a certain lack of humor in our text books. "The great body of Jews objected to

paying taxes, not only to Rome, but to any Gentile power. But the Christians were taught differently." What would our colonial forefathers say to this attack upon the Boston tea party! Seriously, though, modern Jews, feeling a kinship with the Jews of the Old Testament, read such statements with laughter at the lack of our understanding.

Too Great Zeal

Every group feels its superiority: doing and knowing are based upon confidence in one's culture. It is quite natural for us Christians to feel the merit of our values and our aspirations. On the other hand, we are claiming too much, if we are not deliberately misleading, when we say what one editor presents: "Unfortunately, Judaism was represented by its adherents as being severe, intolerant and cruel. It was inclined to make converts by force; at least it would by force restrain its devotees from viewing truth in any other manner. Now Christianity was not like that. Christianity was not less loyal to Jesus than the Jews were to Moses, but they were mild-tempered, patient, forgiving, . . . did not advance their cause by the use of prisons, court rooms, and the state." And then one notes in the Encyclopedia Britannica,

In 1206 Bishop Hugh of Auxerre took upon himself the discretionary power of exiling, dispossessing, or burning the heretics. Jews were heretics if they attacked the Christian faith, made proselytes, reverted to Judaism after conversion, or were guilty of usury. Names of Jews who refused baptism in the 13th century were listed, and massacres followed. In 1391 whole towns were destroyed by fire and the sword, while in Valencia 11,000 forced baptisms took place.

One is on thin ice, too, when one generalizes about the perfect love of Christianity in one's own age. Pogroms in Europe are twentieth century facts. Even American Christian churches take *love* rather lightly in those areas of our accustomed discriminations. We should think that intelligent Jews, knowing our treatment of the Negro, our denominational lines of baptism and discrimination at the Lord's supper, might be perplexed by this assertion in one lesson book:

Two persons may be different in culture, ability, standing, so that they have little in common; but if they are Christians they have a deep affection for each other. The cross creates bonds that cannot be broken. It sanctifies all other normal relations and strengthens them.

The fact is that there are some very unhappy Jews who have been converted to Christianity and who have not found this "deep affection" from non-Jewish Christians.

Conditioning Prejudice

We have mentioned these examples of what we believe to be bad spots in our school literature, hoping that the description may stir writers and teachers to scrutinize more carefully the material they present to children. Christians do not intentionally build prejudices. Consciously or unconsciously, however, we are conditioning attitudes in younger people, and some

of the instruction for which we adults are responsible deserves re-examination. All intelligent teachers realize how attitudes are conditioned. A baby less than a year old has no fear of fire or the dark, nor does it withdraw from animals or persons who might excite fear in an older child. Then how does the child get the reflexes which bring fear, mistrust and prejudice in his life? F. H. Allport, in "Social Psychology," illustrates the law of conditioned response in this fashion:

The writer's son, at the age of fourteen months, was pursuing his ball which had rolled under the radiator. In reaching for it he burned his fingers and quickly withdrew his hand. . . . His mother, watching the process, repeated the word "hot" emphatically, several times. After a few similar experiences the child learned to withdraw from any object at the sound of the spoken word.

The question facing us is what do the Sunday schools associate in children's minds when "Jew" is mentioned. What reflexes are being built up through our teaching? This is one test of our social education that must no longer be neglected.

Good Education

In recording observations on one phase of Christian education, one lays himself open to possible criticism that he has overstressed his point in massing evidence to prove a fault, when as a matter of fact other evidence is available that qualifies the thesis. Considering the bulk of religious education material, it is encouraging to find so little, relatively, that is "bad," and to realize the growing amount that is "good." Here are some random samples of constructive material in Protestant Sunday school books with which socially desirable attitudes can be developed. In one lesson students are directed to consider "some of the circumstances that made Christ's countrymen, the Jews, our teachers." They are asked if they are acquainted with any Jews, and if they have ever thought "how dependent we as churchmen are on their race." Many other lessons face the problem of prejudice and set out honestly to get at the roots of it and to overcome it. "Whether we like it or not, we are dominated far more by attitudes held than by reason." Our Sunday school lessons should "bring some of our common social prejudices out into the open, lead to an examination of them in the light of Jesus' action, and to some modification of conduct on the basis of our findings." "The attitude of condescension which has characterized many church people with reference to those in mission lands is slowly changing. This generation should know more of the point of view of teachers like Gandhi." "The problem of worship may seem irrelevant, though today . . . there is considerable prejudice seen in the relations between different religious bodies. Here the answer is best found in an understanding of the meaning of worship, and what a group is seeking to achieve by the process."

We need encouragement, asserts a text book writer,

"in our struggle against irrational prejudices"; we need all the help we can get to enable us to realize that "God has no 'pets' among the races and nations"; we need to appreciate "how much we in America owe to 'foreigners' such as Steiner and Straus." "The keen interest manifested in social work and liberal giving towards all worthwhile causes by the Jews may be brought to the attention of the pupils. . . ."

Dealing with Facts

A study is proposed along lines like these. What was and is the Jewish creed? The covenant? Did Jesus believe in the Jewish creed? What is a ghetto? How do you account for the long struggle by the Jews for their liberty? Are we fair today in our treatment of the Jews? Why do we act and feel in a prejudiced fashion toward Jews?

Realizing that each cultural group, in its loyalty to its own excellencies, is inclined to assume inferiority in those whose ways and scruples may differ with their own, one textbook gives this counsel to teachers: ". . . we often forget Jesus was a Jew; one of the same people against whom the pupils hold prejudices." "If this is the group 'across the railroad,' the gang that raids their club quarters, the 'foreigners' working on the railroad, the Roman Catholics or Jewish boys or girls, plan a meeting or play together (not against each other), and 'bury the hatchet.' Visit a Catholic church or a Jewish synagogue and prepare the pupils in advance to worship reverently and sympathetically as do these other followers of the same heavenly Father." Speaking of our foreign neighbors, one lesson teaches that "in any event they are interesting because they have come from other countries, and so have brought with them or had handed down to them many beautiful traditions, habits, customs, folk songs, folk stories and folk dances. We ought to know about these and be glad to incorporate them into our civic life because all such things help to bind people together."

A lesson teaching that the Jewish faith is held not only by the mind but by the heart and will, makes a plea that our creed be as powerful with us as the Jews' creed is with them. This, however, is the only example that we have found in all the quarterlies we read definitely stating that present-day Judaism may have something of worth for modern Christianity. It is one of the few statements in recognition that Judaism in the time of Jesus was not merely an empty formalism; and that as a matter of fact formalism, in any age, may be charged with meaning and value to the worshiper.

Training in Fairmindedness

Another editor squarely faces the fact of prejudice against the Jews, and demands that "we train ourselves" for fairmindedness. We are reminded that "the one person to whom the world owes most was one of this present misunderstood and persecuted race." Christians have persecuted the race of our

Master: "The middle ages treated Jews with a cruelty and unfairness that would have broken the spirit of any people whose heart was not fixed by unalterable faith. . . . The Christians were forbidden by the church to lend money on usury, and Jews were forbidden almost everything else, and they were scorned still more because they became money-lenders and charged high rates of interest."

Other persecutions are mentioned in this quarterly, recognizing that the Crusades were accompanied by mob violence against the Jews as well as against the Moslems, and that the Inquisition tortured some Jews with cruel treatment and expelled other Jews. The text goes on rightly to brand as slander the false accusation that sometimes crops up to the effect that Jewish elders used blood of Christian children in the Passover celebration. The editor nails another lie by stating definitely that the Jews did not poison wells and so cause the Black Death, that horrible plague which swept Europe in the fourteenth century.

Community Interdependence

In counseling Sunday school teachers, an editor urges emphasis on the fact that "souls are souls, no matter under what skin or creed they live." Community-mindedness must be nurtured. And then he adds this excellent precept, "Every distinct element in our community has a contribution to make to our common good." There the sense of mutual interdependence and indebtedness becomes a dynamic for sincere brotherhood! Other lessons carry on the commendable teachings on human relations. One uses Ralph Waldo Emerson's poem, "Each and All," to teach that "we are a people bound together through commerce, manufactures, agriculture, and transportation," and that "no one liveth to himself, but we are everyone members one of another." The community needs our united efforts without relation to races or creeds. "God in a wondrous way created food for our world. But the food is distributed over our world so that we must keep God's law to love one another, and to share with one another in order that there may be food for all."

This is commendable teaching. It might be improved by becoming more specific, by considering the possibility of cultivating appreciation of the farmer, the miner, the textile worker, the machinist: all who share with God in this creative process. Then, too, it might state what civilizations other than Christian, like old and new China, India from the ancient to the present, have contributed to our culture. And, again, how the Jew, for example, has brought developments in science, the fine arts, music, literature, philosophy, without which ours would be a far poorer civilization. One editor starts to do this but his illustrations are trivial.

There is an increasingly popular trend to encourage inquiry. Sunday school classes can have described to them a Friday evening service in a temple and then

attend and have the rabbi or another informed Jew explain their symbolism. More than that, they can enter frankly and good humoredly into discussion with representatives of Jewry to talk over common prejudices, and gain enlightenment. "In communities where Protestant-Catholic relations are unfriendly, (the teacher should) take pains to have the whole matter thoroughly talked over in class, and see if the pupils cannot think of ways of showing friendliness. . . ." Teachers are told: "If your pupils live in a community where there are foreigners toward whom there is an attitude of suspicion, the only worthwhile activity for your group will be one that attempts to overcome this prejudice." The teachers should "give time to a project to develop better understanding with the other group."

Missed Opportunities

Here and there throughout Protestant lessons there is illustrative material that pictures the ancient Jews in fair lights. Even so, we often do not go quite far enough. For example, in considering the privilege of growing up in a Christian home a reference is drawn from Old Testament times when, children are told, people loved their family life and were true to their homes to a degree that few other people have achieved. If the Jews had a hymn like "Home Sweet Home," it might be the 128th psalm, we are told. Here would be a splendid opportunity to refer to the present-day home life of loyal Jews in America. We can make Christian children see that those Jewish children are fortunate who grow up in a home where there is a true Jewish spirit.

We Christians hardly realize how hard we make it for Jews to be proud of their Jewishness. In schools our children often chide the Jews. Older children laugh Jews into a feeling of inferiority. University life often drives Jews into attempting to hide their Judaism and deny their heritage. The fact is that we Christian educators are doing too little to make Christians respect Judaism: our Sunday schools graduate pupils who are dead to the beauty, and the dignity, the religious vigor, and the social idealism that is common in American Judaism just about to the degree that American Protestantism achieves these virtues. Orthodox, Conservative, and Reform Judaism are changing, growing bodies just as Christian denominations are developing. We can, without lessening Christian loyalty, inculcate the feeling of comradeship in great spiritual adventures with Jews. We can recognize our differences, respect the unique values of both Judaism and Christianity, and participate in common tasks.

One other missed opportunity is that so accustomed do we become to wrapping all truth, all progress, and all *good* into the term Christian, that we become parochial. One is startled to find how categorically we slip the label "Christian" on values that are Jewish values in Temple Emanu-El in Dallas, Texas, just as truly as they are Christian concepts to Calvary

church in New York. So, too, with the idealism that leads us to continue planning and working for the kingdom of God on earth: we habitually talk of Christianizing when we are driving toward precisely the same kind of a social order that the good and the noble Jews are struggling to achieve, also. We might cogitate about this. Not that Judaism and Chris-

tianity are identical, for they are not. In a considerable degree they are complementary. We can, as Christians, find opportunities to supplement our forces in building the kingdom of God on earth if we will stop to teach our children that here . . . and here . . . and again here . . . true Jews stand with us, too!

B O O K S

The Wandering Jews

THE LOST TRIBES, A MYTH. By Allen H. Godbey. Duke University Press, \$7.50.

PROFESSOR GODBEY holds the chair of the Old Testament in Duke university at Durham, N. C. The subtitle of his book, "Suggestions Toward Rewriting Hebrew History," gives a more adequate intimation of the field covered than the main title. For while he is concerned to make clear the unsubstantial character of all the nervous efforts to discover the ten "lost" tribes of northern Israel, he is really dealing with a much larger field of inquiry, and has rendered important service to biblical scholarship in many areas related only in a secondary manner to his chief thesis. That thesis is the separate character of the Hebrews and the Israelites. His studies in the biblical text and in the other sources of oriental history lead him to the belief that the word "Hebrew" was not a gentilic but a topographical term, referring to any people "over there" in the vocabulary of the trans-Jordan clans, that is, any people between the Jordan and the sea, including all the seven races familiarly named in the story of the conquest. He insists that the Israelites were the later comers, who constituted the real Old Testament group, and took up the Hebrew-Phoenician language that had been in use for a thousand years in Canaan. The Aramaic patriarchs of Israel took over much of this earlier culture and made it their own.

The main chapters of the work are devoted to the dispersion of the Israelites and the later Jews into the various regions of the ancient and modern world. No people has ever been so widely scattered and so amalgamated with the other races of the world as the Jews. The tradition of pure racial descent is fiction. People of many races have adopted elements of Judaism and have come to be known as Jews, including Berbers, Moors, Tartars, East Indians, Persians, Chinese, and African Negroes. The chapters on proselytes, shrine Levites, Jewish marks and badges, ancient Jewish translations of the Scriptures, and the discussion of the works of the leading ethnologists regarding the classification and characteristics of Jews, are proof of wide investigation. The work is a thesaurus of interesting and valuable information on practically every phase of this theme of Judaism. In addition to an extensive and discriminating bibliography, and full biblical and topical indices, Professor Godbey has included at the end of the book nearly fifty pages of illustrations, presenting types of Jewish faces from all parts of the world. In these more than seven hundred pages there is presented not only the ample proof of the fallacious character of the "lost ten tribes" theories, but a multitude of suggestive and interesting comments on almost every phase of Old Testament history and archaeology.

HERBERT L. WILLETT.

Books in Brief

WORD SHADOWS OF THE GREAT: THE LURE OF AUTOGRAPH COLLECTING. By Thomas F. Madigan. Frederick A. Stokes Co., \$5.00.

Why is the autograph of Button Gwinnett—whom a large proportion of the intelligent readers of this page never heard of—the most valuable of American autographs? It has sold as high as \$22,500. Why is an A. L. S. (autograph letter signed) by President McKinley worth more on the market than one by Thomas Jefferson? What is the charm of this particular kind of collecting, and what are its values, its methods and its pitfalls? One of the greatest experts in this field answers these and many other questions, and in doing so elucidates many obscure but diverting and not unimportant episodes in literary and political history.

L'UNITE CHRETIENNE: SCHISMES ET RAPPROCHEMENTS. Par André Paul. Les Editions Rieder, Paris.

In this scholarly volume M. Paul gives a complete and comprehensive survey of the origin of all of the important schisms which have divided the church and of the efforts to heal them, from the earliest councils to the latest developments of 1929. It would perhaps be unreasonable to expect from a European author an adequate treatment of the local approaches to unity from the standpoint of community interests which form so important a factor in the present state of the church in America. But with this sole exception there is no serious gap in this story of disunion and reunion. The three main divisions treat of the schisms, the present points at issue especially as revealed by the Lausanne conference, and the efforts toward union. No student of this subject who can read French should omit from his bibliography this useful volume.

PROGRESS AND PROSPECTS OF CHRISTIAN REUNION. By Percy Varney Norwood. Morehouse Pub. Co., \$10.

This important pamphlet—the Hale memorial sermon for 1929 at Western theological seminary—presents an enlightened and heartening view of the relation of the Episcopal church to union, a view which stresses more the contribution which that church has to make than any demand for acceptance of theories about orders and sacraments which the church itself does not unanimously hold. "The old mechanical doctrine of apostolic succession and the rather presumptuous distinction between 'valid' and 'invalid' ministries and sacraments must be relegated to the realm of party opinion." But the whole pamphlet should be read. It costs only ten cents. If you scorn to spend less than a dollar at a time, you might order ten and give nine away. This suggestion is made not

in the interest of the publisher but in the interest of the cause of unity.

THE NEW LIBRARY. *Jonathan Cape & Harrison Smith.* \$1.00 per volume.

This is going to be a large, varied and valuable series of small books on great subjects. Among the volumes already published are the following: Early Christianity and its Rivals,

by G. H. Box; The Inquisition, by G. G. Coulton; Religion and Science, by Charles Singer; Evolution, by E. W. MacBride; The League of Nations, by H. Wilson Harris; The Stars, by George Forbes. These little volumes are ideal to slip into a pocket, or to carry on a journey. They are condensed in style as well as compact in form. In most cases bibliographies point the way to further reading on the themes here outlined by high authorities in the several fields.

CORRESPONDENCE

Wherein Does the School Fail?

EDITOR THE CHRISTIAN CENTURY:

SIR: One who has followed the history of education in the United States for the past quarter century must be somewhat surprised to read in *The Christian Century* the article by George L. Parker on "Immediacy in Education." The reader cannot help wondering what type of school has furnished the background for the line of argument which Mr. Parker follows. Certainly the public schools of our country accept the dictum that "Education is life." Since John Dewey in "The School and Society," published in 1900, urged that the school be made "a genuine form of active community life," progressive school systems everywhere have been shaping their programs to that end. No longer is the school thought of primarily as a "preparation for life." The modern curriculum includes those materials which make an immediate appeal to the child and which minister to felt needs. Problem-solving is emphasized and the problems are those which make a vital personal appeal to the individual pupil. "Made-up," imaginary situations which are unlike life, are rapidly being ruled out of the modern school.

Everywhere in elementary and secondary schools alike, pupils participate in the administration of the school on the theory that we "learn to do by doing" and that self-government must be achieved by practice rather than by theory alone. Student assemblies, student councils, and kindred student organizations are the laboratories of the school system where boys and girls perform the experiments in self-government so essential for citizenship in a democracy.

Likewise, the extra-curricular activities of the public school system are organized and conducted on the principle that "education is life." The athletic associations, the vocal and instrumental music clubs, the public speaking and debating organizations are all planned and administered to foster pupil initiative and pupil responsibility. Also there are numberless other clubs in the fields of language, science, and the fine arts which are conducted by and for the students. In all of these group activities our young citizens, under supervision, are "plunged into life situations" and are living the good life which their teachers hope will be constant and unceasing.

Chicago Heights, Ill.

FLOYD T. GOODIER.

Stewardship and Social Control

EDITOR THE CHRISTIAN CENTURY:

SIR: When Halford E. Luccock was contributing editor of the *Christian Advocates*, I wrote a stewardship article for him. We were discussing the fact that nobody seemed to take notice of it. "That word stewardship," he said, "scares folks away from an article." But when an article on stewardship has the twofold advantage of appearing in *The Christian Century* and bearing the name of so lucid and honest a thinker as Reinhold Niebuhr, it is likely to get read, despite the "stewardship." Let us hope it was. For the need for social control is so constantly overlooked that it cannot be stressed too much.

From the privileged vantage-point of a position on the Meth-

odist Centenary staff, I was permitted to see much that went on in the name of stewardship. A good deal of it was utterly inane, but by no means all of it! Since then, I have been impressed with the fact that most critics of stewardship define it on its lower planes. Niebuhr is more charitable than others. At that, it does not seem to me that he is accurate enough. To say that it means that "men hold their advantages and their power in trust from God," is surely not to say the worst, but neither is it to say the best that is to be said for stewardship. Nor are matters improved much when he concedes, later on, that "it is, of course, not impossible to interpret the doctrine of stewardship realistically."

I open the pages of a textbook for high school students. This is what it says: "Stewardship is the recognition and acknowledgment of God in all property. It is the employment of the wealth of the world for divine purposes. It is the putting of all things to Christian uses." That is more like it!

One may be a tither, but never a steward, until he believes, to use a Methodist term, in the entire sanctification of the social order. The major prophets of stewardship—men like McConnell and Harvey Reeves Calkins—have proclaimed from the rooftops this social sense of the spiritual. Stewardship is the Christian use of resources. Had Niebuhr used one other word in his definition, he would have come nearer the truth: "Men hold their advantages and their power in trust for God."

To say this is neither to deny social control, nor altogether to rely upon it. For even social control is largely psychological, and it matters a deal whether that control is conceived in terms of dominance or service.

Then there is another point, never to be overlooked. The real value of Harry Ward, aside from the fact that he everlastingly drives us to think, is his insistence that we face squarely the task of making our own control of power fit for the realm of God. Stewardship keeps stressing that our share of that control must be spiritualized with the ethic of Jesus. This ought we to do, and not to leave social control out of the reckoning.

Wilkinsburg, Pa.

JOHN M. VERSTEEG.

Women and Prisoners in Serbia

EDITOR THE CHRISTIAN CENTURY:

SIR: A startling revelation of almost incredible conditions in Serbia has recently been presented by Karin Michaelis, a well-known Danish author, who has published two travel diaries in which she shows that the condition of women in Serbia is even worse than that of Mohammedan women, and that, unlike them, these Serbian women see no prospect of emancipation. There are 6,000 venturesome women in a population of several millions who dare openly ask for suffrage. The movement started with the teachers. Men are bitterly opposed to women's meddling with politics, which is the inborn passion of all Serbs, Croats and Slavs. The young girl who advocates equal rights for women will find no lover or husband. Woman seems to be outside the law, so to speak, having not even the right of heritage. If there is no son in the family, the nearest male relative inherits. A widow does not inherit from her husband and she and her

children, if girls, are dependent on male relatives. Yet even under this oppression, occasionally a woman becomes a physician or professor and one is reported as managing a bank.

Our own penal system calls for drastic reform, but such instances of torture and cruelty of prisoners as this Danish observer reports show conditions incredibly worse. Stepan Radissi in 1928 exposed some of the horrors. Twenty prisoners have been locked up together in such narrow cells as to compel them to stand even while sleeping. Many have no preliminary trial and do not even know why they are imprisoned. A boy has been imprisoned for three months for stealing an apple. There is reported frightful promiscuity in the jails. There are underground cells which completely shut out light; sometimes these are so constructed that the drainage from the sewers runs over the bodies of victims. Those suspected of being communists suffer peculiarly, from which torture they sometimes escape by suicide.

During the world war we heard much of the valor of the Serbs. But many of them are living in mediaeval darkness on which should be thrown the search light of investigation and publicity.

Boston, Mass.

LUCIA AMES MEAD.

Propaganda for the Next War

EDITOR THE CHRISTIAN CENTURY:

SIR: In the April 2 issue of *The Christian Century* there is a striking supplementary relationship between one of your long editorials and one of the contributed articles. I refer to the editorial, "The Betrayal," and to the article, "Two Meetings," by Winifred L. Chappell. As you so effectively state in the editorial, we have been betrayed at London. On the basis of the Paris peace pact we had reason to expect something different at London. Our faith in the American delegation to London led us to expect something different from them. Something has gone amiss. One can almost hear the war party laughing up their gold braided sleeves. We are already beginning to realize the hoax played on us regarding the religious persecutions in Russia. The article by Winifred L. Chappell only shows what an emotional tinder box the Russian question is.

The course of things at London indicates that some powerful influence is determined to maintain, and if possible, increase the equipment necessary for waging war. The Russian situation is the stuff from which wars are made, and already the stage is being set. We are being emotionally prepared to follow like sheep to the slaughter in another false crusade to "save the world for democracy." We "saved" it once from militaristic autocracy, now we must "save" it from soviet communism. After the disillusionments of the last war, many of us said we could never again be used as pawns in the games of the war makers. But one wonders if we can withstand the clever wiles of the propagandists. May *The Christian Century* continue to dig to the roots of all propaganda and fearlessly show it up for its actual worth!

Chicago.

ARNOLD B. VAUGHT.

Canada's Way with Mob Law

EDITOR THE CHRISTIAN CENTURY:

SIR: I desire to bring to the attention of your readers an instance of justice as it is dispensed in the province of Ontario. In glaring contrast to so many of the ambiguous decisions handed down by the higher courts in the United States, is the judgment recently rendered by Sir William Mulock of the supreme courts of Ontario. The case is one which aroused much interest throughout this province.

On February 28 last, a mob of disguised klansmen sought to prevent a case of miscegenation, for which an Ontario license had been previously obtained. They induced a girl, who is white, to leave the house of her betrothed, who was presumed to be Negro, but has since turned out to be pure Indian. Three members of the group, who had been recognized, were arrested and

brought before the magistrate's court. Two of them, because of the technicality of being unmasked at the time they were apprehended, were dismissed. The third, Mr. William A. Phillips, a chiropractor of Hamilton, Ontario, was fined fifty dollars. This sentence was appealed in the higher courts, and brought forth the clear cut and unequivocal decision which follows:

"There is no substantial dispute as to what are the facts in this case. A mob of men appeared at the residence of Mrs. Sault. Among the occupants of this house was a girl named Jones. One of the mob . . . requested the girl to come to a car in front of the house. She complied. She saw the mob and being requested to get into the car, she did so. No physical force was used, but . . . she acquiesced because of being intimidated by the large body of men, some fifty or seventy-five . . . disguised with hoods extending from the top of the head to the knees. . . . These facts show illegal interference with her liberty. The motive of the accused and his companions is immaterial. The accused and his companions took it into their own hands to interfere with her rights. In doing so, they not only committed an illegal offense as regards to her, but also a crime against the majesty of the law. . . . It (the law) is the supreme, dominant authority, controlling the conduct of everyone, and no person, however exalted or high his power, is entitled to do with impunity what that lawless mob did. The attack of the accused and his companions upon the rights of this girl was an attempt to overthrow the law of the land and in its place to set up mob law, lynch law, to substitute lawlessness for law enforcement which obtains in civilized countries. . . . Mob law such as is disclosed in this case is a step in that direction, and, like a venomous serpent, whenever its horrid head appears, must be killed, not merely scotched. . . . We are therefore of the opinion that the monetary fine imposed by the magistrate was a wholly inadequate punishment, a travesty of justice, and we substitute therefore imprisonment for the term of three months. This being the first case of this nature that has come before the court, we have dealt with the offense with great leniency and the sentence here imposed is not to be regarded as a precedent in the event of a repetition of such an offense."

Toronto, Canada.

MAURICE N. EISENDRATH.

Can an American Be a Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: The two articles, "Can a Missionary Be a Christian?" bring up the question whether here in America, under the present conditions, any minister can be a Christian? Stanley Jones in his last book claims that no person can be a true follower of Christ who spends a dollar for luxury while his brother is in need. I recently attended a conference of ministers and laymen to consider present financial and economic conditions. The speakers contended that only by following the Christ in all departments of life could we claim to be his disciples. After long meditation, they closed by singing, "Where he leads me I will follow." Then marched to a two-dollar banquet! As I stepped out in the street a layman stopped me and asked if on the next evening I was going to attend the brotherhood meeting where a five-dollar banquet was to be served.

The chef of a large and expensive hotel declares that there is thrown out sufficient good food to feed all the needy poor in Los Angeles. In this city they report that thirteen thousand families are fed by the city charity organizations and hundreds of others by private organizations. In this city, there are hundreds of acres of vacant land and any number of streets that need to be widened and roads to be repaired. Why doesn't the city get a tractor and plow these acres and put the poor to work in raising vegetables and working on the streets instead of doling out one and one half millions to feed them every year? These lands are held by speculators, mostly professed Christians, and the poor are denied the use of God's land. All the problems that confront us are not in China or India.

Bell, Calif.

DAVID MORGAN.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Northern Baptists Meet in Cleveland, May 28-June 2

In issuing their call to the annual convention of Northern Baptists, to be held in the Auditorium at Cleveland May 28-June 2, the leaders announce that this is not to be simply "another convention"; it is intended that this shall be "different and better than any and all; that the spirit of unity, of fellowship and love which characterized those early disciples and made possible the first pentecost shall prevail and make possible a fresh baptism of the Holy Spirit." Alton L. Miller is president of the convention. Among the speakers scheduled are: Dr. Clarence A. Barbour, head of Brown University, who delivers the keynote address; Rev. Harold C. Phillips, of Cleveland, devotional addresses; Rev. A. Ray Petty, of Kansas City, convention sermon; Dr. H. E. Fosdick, on "After 1900 Years," and Prof. William Lyon Phelps, of Yale, on "The Religion of Christ and the Religion of Nationalism." There will be conferences on such themes as the American home, foreign missions, home missions, laymen's work, etc. Sunday, April 27, has been set apart as a day of prayer, with Baptists of Cleveland and Ohio cooperating.

International Y. W. C. A. Elects Mrs. C. W. Gilkey President

Among the speakers at the 11th biennial convention of the International Y. W. C. A. convention, held at Detroit the last week of April, were Mrs. Robert E. Speer and Bishop McConnell. More than 4,000 delegates were in attendance. Mrs. Charles W. Gilkey was elected president to succeed Mrs. John M. Hanna, of Dallas.

Dr. Perry to Forego Pay as Presiding Bishop

Announcement was made at a meeting of the national council of the Episcopal church, held in New York city, that Rev. James De Wolf Perry, who was recently elected presiding bishop of the church at a salary of \$15,000 with \$5,000 for expenses, will forego this salary. Bishop Perry, it is stated, will accept only his salary as bishop of Rhode Island—\$7,000 per year—drawing upon the allowance of the presiding bishop for such expenses as he may incur as presiding bishop.

Dr. Charles A. Brooks New Baptist Home Mission Secretary

Rev. Charles Alvin Brooks assumed his duties as executive secretary of the American Baptist home mission society on May 1, in succession to Dr. Charles L. White, recently resigned. Dr. Brooks was secretary of missions of the society for ten years, before entering upon the pastorate of Englewood Baptist church, Chicago, in 1924.

Dr. Willett's Travel Party Will Sail June 13

The party that is planning to visit Europe and the near east this summer, under the direction of Dr. H. L. Willett, is now practically complete. In addition to the Passion play at Oberammergau, of

special interest to the party will be the historic cities and sites of eastern Europe and western Asia, particularly the islands and ports of the eastern Mediterranean and the Holy Land. Lower Egypt and

southern France will be included, and the tour will end in Great Britain. The party will sail from Montreal June 1, though some members are sailing earlier and joining the group in Paris.

British Table Talk

London, April 22.

THE REV. AND HON. JAMES ADDERLY FOR some years has made it his concern to call together Christian people of all churches on Good Friday. Some time ago he arranged a three hours' service at the Strand theater in

Good Friday at the which preachers of City Temple

the Church of England and the free

churches gave addresses. This year Dr. F. W. Norwood of the City Temple and Mr. Adderly, both ministers in the city, arranged a service from 11 a.m. to 2 p.m. in the historic City Temple. It was my privilege to take part in this service, which revealed very convincingly the truth of Mr. Adderly's contention that while ecclesiastical statesmen are busy upon plans of reunion, Christian people without waiting for them can show their real unity on such days as Good Friday. Someone who was invited to take part in such a service told Mr. Adderly that he could not do so because it would be unreal. Mr. Adderly at the service of last week said that if there was no reality in the fellowship of Christians before the cross it was a lamentable admission. The speakers were three Congregationalists, two Wesleyan Methodists, two Anglicans, one Presbyterian, and one, Dr. Dunnico, M.P., a Baptist. Dr. Dunnico, who is the chairman of committees in the house of commons, was too ill to take his place. Some of the preachers were theologians, such, for example, as Dr. Matthews of King's college, and Dr. Garvie; others preachers in the regular ministry, such as Dr. Norwood and one of them, Dr. Scott Lidgett, combines in himself a number of offices, theologian, social reformer, editor,

head of a settlement and other offices. The total impression left upon me is one of the unity which is already in being wherever Christian people deal with the last realities. . . . But I should have remembered that such a service is probably more remarkable in England than it would be in America. When I first began my ministry such a service would have been inconceivable.

* * *

Bad News from India

The news from India is serious, and may become steadily worse for some time to come. The attack at Chittagong appears to demonstrate what has been clear for some time, that Mahatma Gandhi has no more chance of carrying through non-violent non-cooperation in India than he would have in this or any other country. The pity of it is that the present agitation comes at a time when India has a better chance of receiving what amounts to home rule than at any previous time. The results of violent attacks upon the government officials or institutions can only be the cooling of the sympathy which exists in this country and the strengthening of those who will talk freely of the need for a strong policy. Ireland over again!

* * *

And So Forth

The Earl of Birkenhead has published in a number of essays a forecast of what the world will be like in 2030 A.D. Before 2030 it is probable that scientists will have solved the problem of supplying the world with a limitless amount of cheap power. Molecular energy will be liberated and controlled, and the tides will be har-

(Continued on next page)

"The Preacher should be a Prophet."—Boston Transcript.

The Preacher and Politics

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"This book will prove an inspiration and guide to all preachers on the eve of a great political battle in which moral issues are at stake."—United Presbyterian.

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Actors Church Seeks Million And a Half

Celebrating his seventh anniversary as rector of the "Little Church Around the Corner," New York city, which has been known as a church especially beloved of actors since Joseph Jefferson christened

the church with its famous name, Rev. Randolph Ray announces that an endowment fund of a million and a half dollars is soon to be sought, in order to preserve the church against the onslaughts of towering business buildings which are now threatening it.

BRITISH TABLE TALK

(Continued from preceding page)

nessed. There is energy equivalent to 10,000,000 horsepower-hours in one pound of water. A cheap and palatable synthetic diet may be discovered. Eugenics may be displaced by practical ectogenetics. Society will be organically changed by the abolition of the old forms of struggle, and placed on a more leisured, prosperous, and rational basis." On the whole, most of us sympathize with Lord Birkenhead in his satisfaction that he was born in these days and not in those. . . . Tomorrow is St. George's day. This year we shall be remembering the association of the day with Rupert Brooke, for whom a monument is being erected on the Isle of Scyros, where, on April 23, 1915, he died. If we had to select one spokesman for all that is deepest in our tradition, we should choose Rupert Brooke. . . . The relations between the liberals and labor grow more friendly. The desire for some arrangement has been stimulated no doubt by the attacks of the left wing of labor upon the government. In such a time it is not surprising that the more moderate reformers are drawn together. . . . By the death of the Rev. Morris Joseph, the Jewish

community has lost one of its ablest preachers. He was emeritus minister of the West London reform synagogue. His last book, "The Spirit of Judaism," was a volume of most admirable discourses in which he pleaded for the missionary aspect of the Jewish religion. . . . Sir Charles Trevelyan, president of the board of education, stated last week that a considerable measure of agreement appeared to be obtainable with the Church of England, the Roman Catholic church and the teachers in regard to the raising of the school-leaving age. It will be remembered that under the Hadow report the children in school are to be divided into two sections, the primary with scholars up to 11 years or so, and then those from 11-15. This measure makes a new arrangement necessary in regard to buildings, and to the management of the schools. There is hope of an agreed solution. . . . A considerable agitation was raised to secure the reprieve of Podmore, a condemned murderer. The home secretary has refused to grant this after the court of appeal had confirmed the verdict. Mr. Clynes says that there is no scintilla of doubt in his mind that Podmore is guilty. The unhappy man was hanged today at Winchester.

EDWARD SHILLITO.

THE STORY OF A DECADE OF EXPERIMENTATION IN COLLEGIATE AND PROFESSIONAL TRAINING OF CHRISTIAN WORKERS

AN ADVENTURE IN RELIGIOUS EDUCATION

By

WALTER SCOTT ATHEARN
Former Dean of Boston University
School of Religious Education and
Social Service

This far-reaching and scientific study of the status of religion and religious education in American institutions of higher learning amasses a great amount of illuminating data and convincing arguments from many sources in defense of academic recognition for religion and religious education, and points out the need of placing the same professional and technical emphasis on religious education that is demanded for the other learned professions.

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FOR ANNOUNCEMENTS WRITE:

DEAN SHAILER MATHEWS
Divinity School — University of Chicago

PRESIDENT ALBERT W. PALMER
Chicago Theological Seminary

**Bishop McConnell on the Prophet
And Mysticism**

One of Bishop F. J. McConnell's Beecher lectures, delivered at Yale two weeks ago, dealt with the subject, "The Prophet and Mysticism." Closing his address, he pointed out that the prophet at his best arrives at moral expertness, this expertness not depending upon the possession of any special faculty, but upon the development of powers entirely human. "The prophet reaches the stage where he is sure of his truth. He cannot tell just

why, but he is certain as men become certain in any affairs having to do with mighty life concerns. God has spoken to him, because the message has that spiritual quality which can come from no source but God. Always the direct insight of the prophet appears to be the ground of his certainty. We have here the same mystery of expertness which we meet in any realm of extraordinary human attainment. The expert can seldom describe the secret of his own power. By long and absorbed practice he comes to the power just to do what seems to the untrained to be mysterious. In this sense there is no explaining 'authority.' . . . The prophet came to the power to see—and he saw and spoke. In thus seeing and speaking he felt that he had seen the Lord and was speaking his truth. This moral insight, it seems to me,

must be the touchstone of any mysticism claiming to be prophetic. Mysticism is like radium—enormously powerful and incredibly beneficial for mankind—and excessively dangerous. The prophet, with his keen awareness of moral values, is the expert most capable of handling it." Prof. H. N. Wieman delivered the Nathaniel Taylor lectures at Yale this year.

National Conference of Social Work to Meet in Boston

From June 6 to 14 more than 4000 people interested in social work, from all over the country, will meet in Boston, at the sessions of the National conference of social work and its associate groups. Among the 40 groups holding meetings at the time of the conference are the Federal council, the Jewish social service confer-

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(Cole Lectures, 1930)

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(Fowden Lectures, 1930)

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Special Correspondence from Detroit

Detroit, April 29.

DESPITE the names of seven hundred petitioners asking Bishop Page to appoint Dr. Frederick Edwards as dean of St. Paul's, the bishop declined to do so. He expressed his admiration for Dr. Edwards as an eminent

Bishop Refuses to Preacher and a Warm Reappoint Dean

friend, but he doubted the wisdom of bringing the doctor back to his former deanship. He thought it bad policy and decided against it. When interviewed just before he left the city, following his closing sermon as supply for the Lenten season, Dean Edwards showed a slight annoyance, averred that he was not a candidate for the place and distinctly disliked being put in that attitude. He did not say that he would have refused the appointment and the opinion is that he would have accepted it. In the meantime Bishop Page has a name to present and by the time this appears in print there may be a new dean chosen for the most important pulpit among the Episcopal churches in the city of Detroit.

* * *

Thoughts While Crossing Grand Circus Park

The grand strategy of the first Methodists in Detroit who purchased the most conspicuous building site available and held on to it, and lo, today Central Methodist Episcopal church, in the heart of Detroit, is the most valuable church site in the city.

. . . The place and power of the Y. M. C. A. in Detroit suggested by their downtown building at the northeast corner of the park, always a scene of buoyant life and much activity. Radiating from this center, the Y reaches out helping hands to the youth of greater Detroit, ten buildings in all. . . . The popularity of Hazen S. Pingree, famous mayor of Detroit 35 years ago and later governor of the state. His statue in the park, inscribed "the idol of the people," shows him in a sitting posture somewhat after the fashion of the Tom Johnson monument in the square at Cleveland with this significant difference—Governor Pingree is on a pedestal and "Mayor Tom" on the level with the people. . . . The soiled plumage of the myriad of pigeons which congregate and feed in the park.

Bible Class Teacher Goes to Maine

Dr. Charles Manford Sharpe, a minister of the Disciples of Christ, former dean of the Disciples divinity house, University of Chicago, and for more than a decade connected with the Detroit Y, is the new pastor of the Community church at Orono, Maine, seat of the state university. Keen of mind and great of heart, Dr. Sharpe taught Bible classes throughout the city, rendering a unique service here in an educational way, and will be greatly missed.

Dr. Reccord Champions Theistic View

Dr. Augustus P. Reccord, of the First Unitarian church here, has been preaching on humanism recently. Panoplied with a good mind well trained, Dr. Reccord sturdily champions the theistic view. Here is an extract from a sermon on "The Venture of Faith" by this clear thinker: "How is such humanism to be met? Certainly not by ridicule or denunciation. The humanist position is logical and consistent as far as it goes. As one critic has said, 'It represents a way station, not a terminus, in the soul's quest for reality. The humanist identifies the term God with one of its meanings, refuses to accept the term in this sense, or to allow the theist to employ it in any other.' Theism has all that the humanist has, and more. It is humanism plus. What the humanist lacks is not so much intelligence or imagination. He lacks courage. He makes no attempt to peer beyond the boundaries of our present knowledge and discover what lies beyond."

* * *

And So Forth

Rev. Maurice Grigsby, minister of St. Andrews Presbyterian church, is the new moderator of the Detroit presbytery. He succeeds Dr. Hugh Jack. . . . Charles B. VanDusen, president of the S. S. Kresge company, has offered to contribute \$250,000 to a new structure for Westminster Presbyterian church, provided the members of the church raise the remainder in a campaign to be started in October. This means a half a million dollar investment on a superb site. The pastor is Dr. Benjamin J. Bush, who came here from Lexington, Ky., two and a half years ago.

EDGAR DEWITT JONES.

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May 14, 1930

THE CHRISTIAN CENTURY

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ence and the National conference on social service of the Episcopal church. Dr. Miriam Van Waters, referee of the Los Angeles county juvenile court, will officially open the conference, which will cover such topics as children, delinquents, health, the family, industrial and economic problems, neighborhood and community life, mental hygiene, organization of social forces, state officials, the immigrant, professional standards, educational publicity, and the American Indian. Some of the topics included are: The ways in which religious bodies may relate themselves to

social work; the church and family adjustment; the pastor's use of casework in family adjustment; and the viewpoint of the church in relation to the problems of the southern textile industry and to economic old age.

Los Angeles Presbytery Approves Merger of Two Churches

Los Angeles presbytery at a recent meeting approved the merger of First and Wilshire Avenue Presbyterian churches of that city. Dr. Hugh K. Walker is pastor of First church and Dr. John A. Eby of Third. Action was taken after long dis-

Special Correspondence from Minnesota

Minneapolis, Minn., April 29.

THIS is a subject that is bound to excite interest at the Presbyterian general assembly to be held in May at Cincinnati. The presbytery of Minneapolis on April 7 acted on the overtures sent down to them from the highest court, and

The Status of the vote was very close. Women The first motion to give

women the right of ordination as ministers was lost, while the second, which opened to them equal status as elders, was passed by a very small margin. At the Winona presbytery held at Le Roy, April 23, both overtures were rejected. It would seem that there is little or no theological line to be drawn on the subject. One finds conservatives enthusiastic for the removal of all disability and liberals who view the proposed change with apprehension. The scriptural order is reversed. Old men can see visions and young men experience nightmares.

* * *

Holy Week and Easter

The usual theater meetings were held in Minneapolis under the auspices of the church federation. The Lutherans conducted separate services. Among the speakers were Rev. Roy L. Smith, Rev. Howard Vernon and Rev. W. H. Pankhurst. On Good Friday at Westminster church there was a three-hour service presided over jointly by the pastor, Dr. J. E. Bushnell, and Dr. H. Dewey of Plymouth Congregational church. A cooperative experiment was that of the services held on the campus of the University of Minnesota. Each day there was a representative of either the Catholic, Jewish or Protestant groups as a speaker. Monday in Holy week the music was provided by a Catholic quartet, the service was in charge of a rabbi and the address was given by a Protestant minister.

* * *

The Unemployment Situation

April has seen a considerable number of meetings upon this question. While the northwest has not suffered as much as other parts of the country, the social agencies record a considerable amount of distress during the first three months of the year. The church federation committee drew up a series of resolutions to be read in all the churches on April 27. Prof. W. H. Stead of the school of business at the university convened a meeting on the campus, April 22. Speakers were A. C. Godward, the city engineer of Minneap-

olis, and George Herrold of St. Paul. The sentiment prevailed that a permanent organization, which should be a clearing house for information and a fact-finding agency, ought to be formed for the stabilization of employment. The mass meeting at the Minneapolis auditorium on April 23 showed how deeply concerned we are. Long before the opening of the meeting every one of the 10,000 seats were filled. Speeches were made by a farmer labor candidate, a representative of the American federation of labor and by the chairman of the ministers' committee. However, the "Kiddy Revues" and vaudeville selections which intercepted the addresses cheapened the whole procedure and interfered with any cumulative impression.

* * *

An Honor Celebration

The congregation of St. Paul's Swedish Lutheran church, Minneapolis, honored their pastor, Rev. E. O. Stone, who reached his 70th birthday on April 13 and his 35th year of pastorate over that church. Dr. Stone has indeed adorned the office of the ministry.

* * *

Summer School of Religious Education

From June 18-28 Macalester college, St. Paul, is to be the center for 12 courses to be given in religious education under the auspices of the Minnesota council of religious education. One hundred thirty-seven towns and cities in the state have established weekday religious schools under the state law which allows pupils to be excused for religious training when parents so desire. Miss Blanche Carrier of the University of Pittsburgh is to conduct a course for teachers in these schools.

* * *

And So Forth

Rev. H. P. Grimsby, who for 24 years has been pastor of Bethel Norwegian Evangelical church in Minneapolis, has resigned to go into Christian education work. . . . Sunday, April 13, was marked as "Religious Freedom day" over radio station KSTP. Speeches were made by a Unitarian, a Catholic, a Jewish rabbi and the governor of the state. . . . The continued existence of Minnesota college, a Lutheran institution near the university, has been recently an issue. A committee of 11 men, pastors and laymen of Minneapolis and St. Paul, has been selected to draw up definite plans, financial and otherwise, to avert this possibility of closing.

W. P. LEMON.

AN EMERGING CHRISTIAN FAITH

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cussion and opposition. The new united church is obligated to close the old First church property as soon as the title is taken to the lots. It plans to erect a new million dollar house of worship.

Rev. C. H. Nabors Leaves Florida For North Carolina Pulpit

Rev. Charles H. Nabors, for the past six years pastor of First Presbyterian church, Pensacola, Fla., resigned from this

Special Correspondence from New England

Boston, May 1.

APPARENTLY Easter was celebrated with unusual fervor. Lent had been languidly observed. But on April 20 the churches were crowded. Some, it is reported, had to lock their doors because already filled. Easter, a Reinforcement of Special newspaper sections

Social Righteousness transmitted

the messages of scores of pulpits. As Dr. Russell H. Stafford, of Old South, Boston, put it: "However we account for it, the Christian church itself is the enduring and expanding witness to the fact that the first disciples achieved in some way an invincible assurance that after death Jesus lived again." The new note seems to be the growing effort to apply this assurance to our moral tasks. In his "Greetings to the Churches of Massachusetts," Governor Frank G. Allen said: "One hears severe reflections upon the declining piety of our civilization, the worldliness of the age, the mad struggle for money. There is no doubt that the church faces a mighty problem in her combat against these soul-destroying evils. . . . The joy of Easter lies in the revelation of new faith, new courage, new strength." In Center church, New Haven, Dr. Oscar Edward Maurer closed his discourse thus: "Eternal life begins here and now. What we do now, the desires that become dominant now, these determine our future. What will you take with you into that vast forever? Houses, lands, treasure, fame? There is only one thing you can take—a life that is rich in God!" One of the most striking ways of putting the truth was in a children's sermon by Dr. William G. Sargent of the Elmwood Christian church, Providence. He told of Moffatt's Christian message to the African chief who replied: "I do not want a resurrection! For, if they rise, the thousands whom I have put to death will accuse me!" Children, remember, that there is a resurrection, and that all your deeds will face you."

* * *

Where a Merger of Two Denominations Began

The Elmwood church now describes itself as "Christian-Congregational." Eighteen years ago the Broad Street Christian and Elmwood Temple Congregational churches united, taking the latter's site and local name, the former's larger fellowship—which has always disclaimed being a denomination. A Congregational council approved the merger, with regret at losing a church. If the Herald of Gospel Liberty, now combined with the Congregationalist, was correct in a statement made in one of its last independent issues, the larger body gained in the long run. The article was entitled, "Where It All Began," and described the happy combination of the two Providence churches as the first step in the larger union not consummated. A year ago, The First Reader, commenting on the

local proposal of the "Friendly Crusaders of Rowley," asked: "Whence comes union?" and answered: "Out of separate communities, where the community conscience grows restless at the waste and ineffectiveness of the present denominational system." The Elmwood case illustrates his thesis. Reactionary forces the past year have blocked the way in many cases, as at Rowley. But proposals persist and multiply, and that in larger cities and with stronger units. This growing sentiment must sooner or later break through the crust of conservatism in a movement so general that "the present system" will be profoundly modified.

* * *

"The Growing Army of Drys"

The rejection by the legislature of the bill to repeal Massachusetts' law against manufacture or transportation of intoxicants makes it certain that it will appear upon the ballot next November. Both sides are pressing the fight already. The wets secured that redoubtable champion, Mr. LaGuardia of New York, to address a mass-meeting in Symphony hall, April 27. A "Loyalty luncheon" was given the following Tuesday by the Woman's committee for law enforcement, of which Mrs. Henry W. Peabody is the national chairman. A dramatic reproduction of the recent hearing before the judiciary committee was staged before a large and delighted audience in the morning. The Christian Science Monitor, whose headline we use above, reported: "More than 1,000 gained admission to the grand ballroom of the Hotel Statler, which was filled to overflowing by an audience that bubbled over with applause as leaders from Massachusetts and neighboring states charged the press with misrepresenting conditions and declared that prohibition is succeeding better than any method yet devised for combatting the evils of the liquor traffic." It added to the zest of the occasion, that the Symphony hall meeting had been a failure. Less than 500 attended, and there was financial loss. Dr. A. Z. Conrad is not daunted by the suit which the local committee threatens for alleged libel against LaGuardia. The congressman attended Park Street church in the morning, and the interview which followed was to the credit of both men. A committee of 2,500 has actually had the courage to engage the North Station auditorium for Sunday afternoon, May 25, and to attempt to fill it with 20,000 supporters of prohibition.

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The Garrett Case

For months the exposure of graft in the Boston police department has filled the papers of New England. We have deferred comment until there should be an official report. Attorney-General Joseph (Continued on next page)

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charge to become minister at First Presbyterian church, High Point, N. C. During his ministry in Pensacola, Dr. Nabors made large contributions to church unity, having spoken many times in every Protestant church of the city. His own church had unusual development during his pastorate.

Alumni Week at Colgate-Rochester

Alumni week at Colgate-Rochester divinity school, Rochester, N. Y., was inau-

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

E. Warner filed May 1 his report of the investigation ordered by the legislature. It says: "Oliver B. Garrett—patrolman from 1919, placed on the liquor squad in 1923—was receiving graft from houses of ill fame and persons engaged in the liquor business from 1925 till the end of his service. In South Boston alone he made 1,000 raids without warrants. At the end of 1923, he and his wife had in the bank \$178. Their deposits the next year were \$2,640 and increased to \$39,531 in 1928. . . . He constantly disobeyed rules. Whenever accusations were made against him, Garrett's word was taken. Whoever dared to make any utterance against him was punished. When he was insubordinate, no action was taken. When he left active service he got a pension and was proclaimed faithful." There is no proof that the graft reached Supt. Crowley or Commissioner Herbert A. Wilson. But of the latter, Warner says: "This solicitude for Garrett, this self-surrender of duty, cannot be explained. Apparently, obsessed with the idea that he was loyal to his men, he had no thought for the citizenry, to whom, for protection against the depredations of officers as well as of criminals, he owed a primary duty." The governor is expected to remove Wilson and appoint a man who will clean up the department. The report will go to the grand jury for criminal procedure. Some blame prohibition. Others recall the opportunities and actual graft under the license system. Some suspect that the exposures are not complete, that the "higher-ups" have been shielded. But the indignation aroused will have a wholesome effect.

* * *

Connecticut Churches on Birth Control

The New York East conference of the Methodist Episcopal church passed a resolution asking that physicians have greater freedom in giving advice on the use of contraceptives. The Congregationalists are said to be already on record as favoring a liberalization of the statutes against such prescription. A New Haven paper hailed this step. "No more significant sign has appeared in months. . . . The truth is that birth control, whether we like it or not, is an inevitable development of our industrial and scientific civilization. . . . Wherever science invades human relations, there has been objection. But always this objection has passed away and new moralities have developed adapted to new truths. . . . There is shrewd understanding that it is better to legalize professional control over this new knowledge than to permit it to continue a bootlegged

product." One who knows that patient and broad-minded discussion of this new moral problem which is quietly going on in church circles will realize that the conviction that laws against giving information regarding contraceptives should be repealed, by no means implies approval of their use without control by moral idealism. The whole question of sex morality is opened as never before. Some may rejoice in the "new freedom" as justifying lower standards. I believe that the churches will study how it may raise the standards of purity.

* * *

Significant Snapshots

Mayor James M. Curley of Boston surprised the Twentieth Century club on April 26, by leaving his assigned topic and pet hobby—the annexation of a score of cities to create a city of 2,000,000—and made an appeal to remove the evils of unemployment and poverty. "Out of a population of 800,000 in Boston, 25,000 are chronically on the verge of starvation. Our national wealth amounts to \$400,000,000,000, one-third of the estimate for the world. But 2 per cent of the population control 60 per cent of it. Secretary Davis says that 86 per cent of our people are 'poor'." . . . Police in New England cities were prepared to "curb red outbreaks on May 1." But for the first time in several years, arrests were found unnecessary. . . . The New England council of federated church women, though 13 of its 15 constituent federations are in Massachusetts, on April 30 showed that it sought to deserve its new name by referring the draft of its constitution to a committee equally representing the other two states, Maine and Rhode Island. It also elected a vice-president from each, Mrs. David A. Barrington of Cambridge; Mrs. L. M. Binford of Portland, and Mrs. Henry A. Eldridge of Greenville, R. I. Mrs. Grace Coleman Lathrop was reelected president for the seventh time.

. . . The second rural survey of a state made by the Home missions council is that of Maine. Its findings will be presented in a conference similar to that last year in New Hampshire. . . . The Massachusetts W.C.T.U. has started its radio period over radio WNAC with a reply to LaGuardia by Judge Joseph T. Zottoli of the Boston municipal court. He asserted that prohibition has reduced arrests for drunkenness in the state by a total of 300,000, lessened misery and debauchery, and proved a blessing. The proposed repeal seems to him "to border on insanity." "It would make Massachusetts the laughing stock of the world."

E. TALLMADGE ROOT.

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the Westminster choir school, Ithaca, N. Y., gave a series of lectures on "Music and the Church." The devotional exercises were in charge of Dr. David J. Evans, of Colgate-Rochester faculty.

Community Church Receives Large Gift

At the Easter service of the First Community church, Columbus, O., an announcement was made of a gift to the

Special Correspondence from Canada

Toronto, May 1.

THREE men set out recently to rob a bank. The police had them under observation and at the opportune moment jammed the police car just in front of the car carrying the bandits. Ere the bank robber could raise his

Speedy Canadian gun, which lay ready Justice seized his wrists and

snapped on handcuffs. The other two were caught almost as speedily. Within 24 hours of the first move of the criminals the leader was on his way to spend five years in the penitentiary. All stages of criminal procedure had been covered, every precaution required by law had been taken; and no opportunity for reopening the case had been provided. It is this speedy action, and the absence of appeals on technical points which have no bearing on essential justice, that daunts criminals and warrants confidence in the administration of justice. On another occasion a group of hooded champions of a certain idea of social order visited a home and removed girl whom they expected otherwise to wed a colored man. The leader was a chiropractor calling himself Dr. Phillips. The court sentenced him to a fine of \$50 and he appealed from the sentence. A court of judges headed by the chief justice himself heard the appeal, treated the issue as one of great importance, and increased the sentence to three months' imprisonment, giving such admonition as will deter any other hooded escapades directed at forcible abduction. But the public watches with restless impatience the more deliberate moves in the government's effort to convict several leading brokerage firms of criminal actions in connection with the crash in mining stocks which brought disaster to many people last autumn.

* * *

Evolution Not an Open Question

The Royal Canadian institute provided recently two public lectures of more than usual importance and interest. Professor Conklin of Princeton spoke on "Present Day Questions About Evolution." The lecturer opened by declaring that the truth of the doctrine of evolution was no longer a question, and expressed severe judgment on those who would suggest otherwise. The lecturer was feeling freedom in a sympathetic audience not controlled by forces all too familiar to the lecturer in Princeton. But he gave his audience credit for too much if he believed them to be strangers to unscientific prejudice, for the distrust of science is still loudly voiced in one of the leading Canadian papers. Yet the basic quest for the origin of species was still presented as a quest, though the case against any belief in the inheritance of acquired characters was presented with impressiveness. Prof. J. Arthur Thomson followed in two lectures presenting first the dramatic aspect of animal life and then the sheer wonder in the world. The

former speaker was the scientist primarily concerned with exact observation and cautious inference; the second was a naturalist concerned chiefly with the amazing beauty and mystery seen in acts which find meaning only in the future rather than in the past.

* * *

Glover of Cambridge

Where shall one place Dr. T. R. Glover of Cambridge? The conservatives welcome his sturdy defense of the historic faith of the church, and the cheap and easy liberalism which has broken with the ancient creeds gets no support from him. Yet the fundamentalist can find no contact with him because of his utter rejection of the hard biblicism which is their delight. His address at Convocation hall was one of the best he has ever given and it attracted an unusual congregation. The polemic note was absent and for once the don forgot the late Victorian struggle against an established church. He spoke of the words of Jesus and especially warned his hearers against those abstractions in which liberalism has swallowed. The fatherhood of God had no place in the thought of Jesus, but Jesus did know that God was his father and that through him others might know God as Father. Jesus did not teach any vague doctrine of the brotherhood of man, but he did affirm that the man down the street is our brother. Again Dr. Glover warned his hearers against adopting some concept of God and then trying to find such a God in Jesus. This fits in with a striking saying of Dr. Richard Roberts to the effect that it is well to get right with God, but still more important first of all to get God right.

* * *

Parliamentry Vaudeville

The bill to allow Ontario to supervise the granting of divorce by dignified judicial procedure in court, instead of seeing divorces granted en bloc by parliamentary legislation, met unexpected obstruction. The proposed law simply declares that in the matter of marriage and divorce the law of Canada shall henceforth be the law of England as it was in 1870. This meets the constitutional provision that marriage and divorce are within federal jurisdiction, while meeting the other provision that the administration of justice and the definition of civil rights fall within the provincial field. The new law would leave Ontario in a position to set up procedure to administer through appropriate courts the English marriage law which in 1870 allowed divorce for very few and definite reasons. The Canadian prime minister, whose parliamentary majority is largely derived from Catholic Quebec, finds himself confronted with a mandate from bishops bidding the faithful not to allow the passing of any such law as is now proposed; and he sought to escape a direct issue by providing that

(Continued on next page)

church made Mrs. thing the first denomi of the quarter years in finan year re membe How t At Ho The Univers guished regular provide to get arly in regular Dr. An and eth Prof. V national r regular Prof. given in of Prof. in Eng quarter semitic of Rost Other abroad CANA (Ca the new when t wears a federal settled f was talk of the mario tario co of parlia bill refu their bi vanced a reading, The Pr Family - A de lead terian f ards, the alliance, Emmanuel gized church s nents w Stuart P currents, cating dents like mon in greatly, early day towships rejoices ship of lous to the and the have bee considera cities,

church of \$50,000—an equity in real estate made by the executors under the will of Mrs. Mary Griswold. The interesting thing about this gift is that it is one of the first of large amounts given to an undenominational church. The new building of the Community church, costing over a quarter million dollars, was dedicated five years ago, and this is one of the last laps in financing the project. The church last year received into its membership over 150 members.

To Study Abroad At Home

The policy of the divinity school of the University of Chicago in bringing distinguished scholars from abroad to conduct regular courses during different quarters provides a unique opportunity for students to get a touch of old world life and scholarly interest without interrupting their regular work. During the present quarter Dr. Arthur Titius, professor of theology and ethics in the University of Berlin, and Prof. Vittorio D. Macchioro of the National museum, Naples, Italy, are offering regular courses of instruction. One of Prof. Titius' series of lectures is being given in German, the other in English. All of Prof. Macchioro's work is being given in English. During the coming summer quarter Dr. Arno Poebel, professor of semitic languages in the ancient University of Rostock, Germany, will offer courses. Other recent visiting professors from abroad have been Dr. Theodore H. Robin-

CANADIAN CORRESPONDENCE

(Continued from preceding page)

the new law shall come into force only when the provincial government (which wears a different color from that of the federal administration) shall have petitioned for the new legislation. The bill was talked out. But that was not the end of the matter. Hitherto divorces in Ontario could be procured only by special act of parliament and the sponsors for the new bill refused to consider one of these until their bill for the divorce court was advanced a stage. The bill now awaits third reading.

* * *

The Presbyterian Family

A delightful function brought together the leaders of the two wings of the Presbyterian family in Canada. Principal Richards, the president of the Pan-presbyterian alliance, visited Toronto for the close of Emmanuel college, and a luncheon was organized at which the leaders of the United church sat together with their chief opponents who stayed out of the union. Dr. Stuart Parker, one of the leading non-concurrents, spoke most gracefully in appreciating the situation, and a few more incidents like this growing out of some common interest would improve matters greatly. Already the bitterness of the early days is passing away and normal fellowships are being established. Everyone rejoices in the accession to active membership of large numbers of those who previous to the secession were only adherents, and the beautiful church buildings which have been erected by the Presbyterians add considerably to the artistic wealth of a few cities.

ERNEST THOMAS.

son, professor of Old Testament, University college, Cardiff, Wales, and W. H. Greaves, professor of public speaking, Victoria college, Toronto. In addition to these notable foreign scholars there have been many distinguished visiting professors from other colleges and universities in America.

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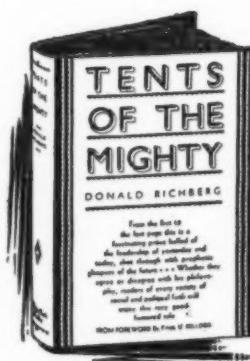
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Presbyterian Seminary
 Graduates 50

Commencement exercises at Presbyterian theological seminary extended from

April 27 to May 1. There were more than 50 graduates this year. It was hoped that by May 1 all legal obstacles would have been removed and that Lane sem-

Special Correspondence from Ohio

Columbus, April 28.

OHIO is slowly recovering from its first reaction of utter horror at the state penitentiary fire of a week ago, and is coming to a realization of the conditions fundamentally responsible for the disaster, regardless of any Fire Horror Forces individual blame that may be fixed by the investigating

board. A situation to which legislators and voters alike had been largely indifferent for years now stands out in sharp relief, dramatized by a disaster that cost the lives of more than 300 caged human beings—an antiquated, overcrowded prison system, totally unadapted to present-day conditions. The fixing of personal responsibility for errors that may have been made in meeting the emergency seems relatively unimportant beside this ultimate responsibility resting on the people of Ohio and upon the legislators whom for years they have permitted to play politics with the whole public welfare system of the state. Recommendations for reforming, reorganizing and modernizing the state's penal program, worked out after careful studies by competent commissions, have repeatedly been brought before the legislature, only to be shoved aside while attention was given to minor matters, to issues involving personal or partisan advantage. Now it appears that Ohio is about to engage in the time-honored practice of belatedly locking an empty stable. A new prison program involving an investment of perhaps \$25,000,000 to \$50,000,000 is being freely and seriously discussed, although the figures would have scared any legislature of the past 20 years out of its boots. And other welfare institutions as well as the prisons, it is being recognized, demand equally serious attention. The schools for the deaf and blind are described in the newspapers as veritable firetraps, where providence alone is to be thanked for warding off a holocaust even more horrible than that at the penitentiary. The insane hospitals are for the most part old. The institution for the feeble-minded is crowded far beyond its capacity and is still unable to care for all who should be in such an institution. By its sheer frightfulness, the penitentiary fire may have served to make a similar disaster less likely to occur in future, and there are indications that other states as well as Ohio may take a much-needed warning from it.

* * *

Church Responsibility for Welfare Shortcomings

To imply that the churches have been entirely negligent and indifferent with regard to the conditions existing at the state's charitable and correctional program would be unjust. For years some church leaders and some church organizations have been giving serious attention to this situation—sometimes meeting the usual criticism that they were stepping outside the church's proper field of activity. They have sought, for example, to secure legislation that

would entirely remove the public welfare department from partisan politics. They have supported proposed appropriations to modernize the institutions and to establish sufficient new institutions to meet the state's needs and relieve the extreme overcrowding that prevails. They have backed a comprehensive program for reorganizing the prison system by classifying offenders with regard to mentality and personal attitude, by assigning the different groups to different institutions and by reforming the parole system. The rank and file of the churches, however, it must be confessed, have not been aroused on this issue to as effective an extent as on the so-called "moral issues" on which they have centered much attention and secured much legislation. And in the absence of any firm, enthusiastic public demand for action, the legislature has largely followed the line of least resistance and done nothing.

* * *

Pastors Oppose Criminal Syndicalism Law

The Christian Century's recent comment on the conviction, with prison sentences, of two girls for violation of Ohio's criminal syndicalism statute, recalls that this is another issue on which Ohio churchmen are not asleep. The Ohio pastors' convention (interdenominational) was in session in January while this trial was in progress and receiving much attention in the newspapers. Introduction of a resolution condemning the law produced a heated discussion, with some flag-waving oratory, but in the end the measure was adopted by a substantial majority, containing a request to the legislature to repeal the syndicalism law "as soon as possible" and asking the social service committee of the Ohio council of churches to present this request at the legislative session next winter. The resolution recited that "the provisions of this law, passed during the days of war hysteria, deliberately deny the right of free speech and of lawful assembly which are guaranteed by the bill of rights of the federal constitution" and asserted that "such denials are wholly vicious and inimical to any democratic expression of Christianity."

* * *

The War Is Over
 In Columbus

Columbus city council has just undone the result of one bit of "war hysteria" by changing the name of Washington park back to Schiller park, the title it bore until 1917. It declined to give Whittier street its old name of Schiller street, because of the expense of changing street signs and the inconvenience to business firms located on the thoroughfare.

* * *

Throngs Attend Union Services

An unprecedentedly large number of daily noonday Lenten services was held in Ohio cities this spring. Dr. Daniel A. Poling, Dr. Merton S. Rice, Dr. M. Ashby (Continued on next page)

May 14, 1930

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inary, of Cincinnati, would become a part of the Chicago institution. The board of trustees of Lane have already voted approval. By this merger Presbyterian seminary would become the largest theological seminary in the country.

Dr. Wieman to Discuss "Religion of Tomorrow" at Community Church Meet

Among the themes for discussion at the biennial conference of the Community Church Workers of America, to be held at Park Ridge, Ill., community church May 13-15, is "The Religion of Tomorrow," which is the theme selected for the address of Prof. H. N. Wieman. Dr. C. C. Morrison will discuss "Christianity and the World Tomorrow." Other speakers are Dr. C. W. Gilkey and Dr. Burris Jenkins. Open forums will be conducted covering several subjects.

Notables Tell the Why of Their Faith

More than 3,000 persons thronged Music hall, Cincinnati, April 24, to hear prominent representatives of three faiths tell why they adhered to these particular religions, and to hear a famous agnostic tell why he was an agnostic. The forum was held under the auspices of the American Israelite, Jewish weekly published in Cincinnati. Rev. Jesse Halsey, of Seventh Presbyterian church, Cincinnati, discussed "Why I Am a Protestant"; Rabbi Solomon Freehoff, of Chicago, "Why I Am a

OHIO CORRESPONDENCE

(Continued from preceding page)

Jones and Dr. John Timothy Stone attracted a total attendance estimated at 20,000 to theater meetings in Columbus. Dayton announces a great Whitsunday union afternoon service, with Bishop Frederick Fisher of India as speaker.

* * *

The service of consecration for Dr. Henry Wise Hobson, newly elected Episcopal bishop coadjutor for southern Ohio, in Cincinnati May 1, has been given an interdenominational aspect by an invitation to the Ohio council of churches to send an official representative. Rev. Samuel Bowyer, Cincinnati Baptist, a vice chairman of the Ohio pastors' convention, has been delegated for this service. . . . A partial tabulation of the results of the recent visitation evangelistic campaign directed by Rev. Guy Black, Greencastle, Ind., in Columbus, indicates that approximately 2,000 new members have been gained by some 40 cooperating churches. . . . In the fall of 1928, not long before the fall election for county officials, the operators of the Beulah Park race track near Columbus "voluntarily" called off their scheduled fall race program; this month a full fledged race meeting, with open betting on the "contribution" plan, which the Ohio supreme court has held illegal, has opened. . . . A most unusual instance of Protestant-Catholic cooperation is reported from Wooster, where the local Roman Catholic priest, Rev. M. L. Moriarty, took his turn with the Protestant ministers in speaking at daily union Holy week services. "He preached a very evangelical sermon on 'The Christ of the Crucifixion,'" reports one of the Protestant ministers.

VINTON E. MCVICKER.

Jew"; Father James R. O'Neill, of St. Xavier college, Cincinnati, "Why I Am a Catholic." Clarence Darrow, Chicago lawyer, talked on "Why I Am an Agnostic." Rev. John Malick, of the Unitarian congregational church, Cincinnati, was chairman of the meeting. Dr. Halsey, closing his talk, said: "I find Christianity to be a religion of redemption—something workable, human, understanding, and Protestantism puts faith in Christ, wherein is revealed the workability of human nature. If you can find someone better than Christ to follow, follow that individual. Protestantism would encourage such an example. Today emphasis is needed on crusading, lovely character. Jesus is my hero because his action is so inclusive. And I believe that if I were in trouble, if I were being persecuted out in Oregon, Clarence Darrow of Chicago would come to help me. That is Christianity."

Pope Names Rev. J. H. Schlarman Bishop of Peoria

Pope Pius, on April 19, appointed Rt. Rev. Joseph H. Schlarman, chancellor of the Belleville, Ill., diocese, to be bishop of Peoria.

Adult Education Forces in Chicago This Week

The annual meeting of the American association for adult education is being held at Edgewater Beach hotel, Chicago, May 12-15. The main themes of the program are rural adult education, radio and adult education and alumni education. The section meetings and public sessions, however, will deal with a score of phases of adult education, urban and rural.

Presbyteries Vote on Ordination of Woman Ministers

A report from Presbyterian headquarters in Philadelphia announces that a tabulation of the voting of presbyteries up to May 5 showed that 150 presbyteries, three more than the necessary majority, had registered themselves against the proposal for the ordination of woman ministers, which was submitted to the church by the general assembly at its St. Paul session last year. At the time of this report 258 of the 293 presbyteries had reported.

BOOKS RECEIVED

Helpers in God's World, by Clara L. White. Presbyterian Board of Christian Education, \$1.75. The Passion Play of Oberammergau, translated by Montrose J. Moses. Duffield & Co., \$2.50. Adolescence, Studies in Mental Hygiene, by Frankwood E. Williams. Farrar & Rinehart, \$2.50. Released, a book of verse, by Anne Blackwell Payne. University of North Carolina press, \$1.50. Adventuring in Peace and Goodwill, by Anne Sills Brooks. Pilgrim press, \$1.00. The Passion Play of Oberammergau, Its History and Significance, by Janet H. M. Swift. Revell, \$1.75. The Resurrection of Jesus Christ, by William Bancroft Hill. Revell, \$1.25. Some Living Issues, by Robert E. Speer. Revell, \$2.50. From Orpheus to Paul, a History of Orphism, by Vittorio D. Macchioro. Holt, \$3.00. Objectives in Religious Education, by Paul H. Vieth. Harpers, \$2.50. Materials for the Life of Shakespeare, by Pierce Butler. University of North Carolina Press, \$2.00. Father, by Edgar A. Guest. Reilly & Lee. I Believe in God and in Evolution, by W. W. Keen. New edition. Lippincott, \$1.25. In the Light of the Supernatural, by John F. Comer. Christopher, \$1.25.

These books will help ambitious preachers

Effective Preaching

Edited by G. BROMLEY ORNAM. Hough, McConnell, Luccock, Jefferson and many others are represented by lectures. (\$1.50)

Preaching Out of the Overflow

By W. L. STIDGER. Dr. Stidger's best volume to date. A wealth of practical suggestions. (\$2.25)

Straight Answers to Life Questions

By COPELAND SMITH. For ministers who take seriously the aiding of their parishioners in their practical problems. (\$1.50)

How to Teach Religion

Ministers who are weak in this phase of their work will profit by the book, in which the spiritual development of the young is made the chief objective. (\$1.50)

Church Work With Young People

By HARRY T. STOCK. Plans and principles which can be applied in the average church and school. (\$2.00)

Church Finance

By WILLIAM H. LEACH. "The best volume available on this important subject," says Dr. W. E. Garrison. (\$2.25)

Heights of Christian Living

By DOREMUS A. HAYES. Discusses with great suggestiveness the Sermon on the Mount. (\$2.00)

The New Midweek Service

By E. S. PRESCOTT. New midweek programs, church nights, community nights, the church forum, etc. (\$1.25)

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By ELLIOTT-BONE. A sane, straightforward discussion of the relations of the sexes, and the problems of youth. (\$1.50)

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By G. F. B. HALLOCK. Sells about 15,000 every year. (\$2.00)

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Morals for Ministers

By R. E. X. This sympathetic critic holds up the mirror to modern ministers, that they may see themselves as others see them. (\$1.50)

The Curriculum of Religious Education

By W. C. BOWER. A forward look in the field of religious education. (\$2.25)

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